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"Ut Ecclesia aedificationem accipiat."

1 Cor. 14: 5.

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THE OLD ENGLISH "NEW YEAR."

IN dealing with the subject of the old English New Year, a convenient and natural division is: New Year's eve, New Year's day, and New Year gifts.

I. NEW YEAR'S EVE.

New Year's eve was, from the custom of singing carols then, once known as "Singing E'en." And to this day the universal name throughout Scotland for the last day of the year is "Hagmanay," or "Hogmanay." We are left in obscurity as to the real derivation of this word. Three theories have been advanced: 1. the late Professor Robinson, of Edinburgh, thought it a corruption of "Au qui menez" (to the mistletoe go) which mummers used to cry in France at Christmas-time; 2. others have suggested that "Hagmanay" is the equivalent of "Au queux menez" (bring to the beggars), while 3. Dr. Brewer derives the word from the Saxon "Hâlig monath" (or holy month), and states that King Haco of Norway fixed the feast of Yule on Christmas day, the eve of which was called "Hogg-night"; but the Scots were taught by the French to transfer the feast of Yule to the feast of Noël: and "Hogg-night" has ever since been the eve of New Year's day.

On "Hagmanay," the last day of the year, the children in

Scotland (it was also the custom in the north of England) go from house to house asking for oatcakes and cheese, which they call their "Hagmena" (or Nog money), and various rhymes are used during the process. The Yorkshire version of the "Hogmanay Carol" (or "Hagmena Song") ran thus:

To-night is the New Year's night, to-morrow is the day,
And we are come for our right and for our ray,
As we used to do in old King Henry's day.
Sing, fellows, sing: Hag-man, ha!

If you go to the bacon-flick, cut me a good bit;
Cut, cut, and low, beware of your maw;[1]
Cut, cut, and round, beware of your thumb;
That me and my merry-men may have some.
Sing, fellows, sing: Hag-man, ha!

If you go to the black-ark,[2] bring me 10 marks;
Ten marks, ten pound, throw it down upon the ground;
That me and my merry-men may have some.
Sing, fellows, sing: Hag-man, ha!

Many and quaint were the customs connected with New Year's eve, both in England and Scotland. For instance, the "het pint" (or "hot pint") was in Scotland one of the New Year's eve institutions. It was a flagon of warmed ale, spiced and sweetened, and with an addition of spirit. At the approach of midnight it was prepared. And when the clock had tolled the knell of the departed year, each member of the family drank of this mixture, toasting those present to "good health and a happy New Year," followed by a general shaking of hands, and the song:

Weel may we a'be,
Ill may we never see.
Here's to the king,
And the gude companie!

"Burning out the Old Year" was another custom observed in the north of England and Scotland. On the last day of the

[1] That is, stomach.

[2] Money-box.

year a large quantity of fuel was collected and placed in readiness in a heap at the market-cross. About nine o'clock in the evening the fire was started, and everyone regarded the feeding of the flames as a duty, since it was considered essential that the fire should continue burning till well into the morning of the New Year. The reason for this was the superstition that it would be unlucky to give anybody a light on New Year's day. Therefore, whenever the house fire had been allowed to go out the previous night, recourse had to be made to this town fire on New Year's morning.

"Sweeping out the Old Year" was a practice very general in the north of England. Men and women, dressed in fantastic costumes, with blackened faces and besoms in their hands, used to enter houses on New Year's eve in order to "sweep out" the Old Year. And in many districts the pretty usage prevailed of "welcoming in the New Year." Just before midnight on New Year's eve all the doors of the house were thrown open, and the inmates waited for the New Year, as for an honored guest, by hailing its advent with shouts of "Welcome!"

"Catching the Ring" was another custom connected with this night. On New Year's eve a cold "possett" (of milk, ale, eggs, currants, and spice) was prepared, and in it the wedding-ring of the lady of the house was placed. Then every unmarried person present took out a ladleful of the "possett," taking every care the while to fish up the ring. Whoever was fortunate enough to catch the ring would, it was believed, be married before the end of the coming year.

"Dating" property was a quaint observance in parts of Yorkshire. At midnight on New Year's eve the young men gathered together and after blackening their faces and otherwise disguising themselves passed through the town or village, each having a piece of chalk. With this they marked the doors, gates, shutters, wagons, etc., with the date of the New Year. It was considered lucky to have one's house and property so dated, and no attempt was made to disturb the youths in the execution of their frolic.

"Scrutiny Night" is the name given to New Year's eve at Merton College, Oxford. On this night the College servants had all in a body to present themselves before the warden and fellows to deliver up the keys. If any had been wanting in the discharge of his duty during the past year his place and keys were taken away from him; whereas those servants who had acquitted themselves satisfactorily had their keys returned to them as a sign of their continuance in office for another year. This "scrutiny" was opened by a Latin speech from the senior bursar of the College.

"Ringing-out the Old Year" and "Ringing-in the New Year" is a custom with which all are still quite familiar. In many places a "muffled peal" is rung just before midnight of New Year's eve. One of the bells at Bakewell, in Derbyshire, bears this appropriate inscription:

> When of departed hours we toll the knell,
> Instruction take, and spend the Future well.

As soon as the Old Year had departed and the New Year was born, the bandages were removed from the bells, and a "merry peal" was instantly struck up to announce and welcome the advent of the New Year.

How true an expression of one's feelings on New Year's eve are the words of Charles Lamb when he says: "Of all sound of all bells, bells, the music nighest bordering upon Heaven, most solemn and touching is the peal which rings out the Old Year. I never hear it without a gathering up of my mind to a concentration of all the images that have been diffused over the past twelvemonth; all I have done or suffered, performed or neglected, in that regretted time. I begin to know its worth, as when a person dies. It takes a personal color; nor was it a poetical flight in a contemporary when he exclaimed: 'I saw the skirts of the departing year.' It is no more than what, in sober sadness, every one of us seems to be conscious of in that awful leave-taking."

A SONG ON THE OLD YEAR.

(In two keys.)

Minor Key. The sad Old Year is quickly turning gray;
His flowery playmates of the Spring are dead.
O'er their low bier a snowy pall is spread,
And icy tear-drops glisten on each spray.
No more the babbling brooks with cresses play,
Voiceless and still they lie in Winter's thrall,
His ruthless, withering breath hath smitten all,
And the sad sun hastes through a shortened day.
So when his dearest ones all lifeless lie
The sad Old Year has not left but to die.

Major Key. The glad Old Year is speeding on his way;
His gray eyes sparkling in the frosty light,
Like roguish stars, that twinkle clear and bright,
To charm those dim hours stolen from the day!
And gaily laughs the Old Year through it all;
For well he knows the flowers again will bloom,
Fresher and brighter for their wintry tomb,
Antaeus-like, re-strengthened by their fall.
Then since each year its fragrant flowers will see,
The Old Year dies in feast and jollity.[3]

II. New Year's Day.

How subtle is the difference that exists between the feelings born of the New Year and those engendered by Christmas! The Christmas feeling is one that takes us out of ourselves, directs our thoughts toward others, and causes the bowels of our compassion to pulsate with feelings of goodwill to all mankind. But at the New Year our thoughts and feelings are more self-contained; they are centred and concentrated more on ourselves and our mental attitude is one of introspection and retrospection, together with a half eager yet half timid attempt at prospection. We begin to self-examine ourselves and our position, and find ourselves taking stock, as it were, of our failures and successes during the past year and endeavoring to anticipate and penetrate our future. Charles Lamb was right when he said: "Every man hath two birthdays; two days at least, in every year, which set him upon revolving the lapse of time, as it affects his mortal duration.

[3] William Jackson.

The one is that which in an especial manner he termeth his. In the gradual desuetude of old observances, this custom of solemnizing our proper birthday hath nearly passed away, or is left to children, who reflect nothing at all about the matter, nor understand anything in it beyond cake and orange. But the birth of the New Year is of interest too wide to be pretermitted by king or cobbler. No one ever regarded the First of January with indifference. It is that from which all date their time and count upon what is left. It is the nativity of our common Adam." And then speaking of the New Year when he was a boy he goes on to add:

In those days the sound of those midnight chimes, though it seemed to raise hilarity in all around me, never failed to bring a train of pensive imagery into my fancy. Yet I then scarce conceived what it meant, or thought of it as a reckoning that concerned me. Not childhood alone, but the young man till thirty, never feels practically that he is mortal. He knows it indeed, and, if need were, could preach a homily on the frugality of life; but he brings it not home to himself, any more than in a hot June we can appropriate to our imagination the freezing days of December. But now—shall I confess the truth?—I feel these audits but too powerfully. I begin to count the probabilities of my duration and to grudge at the expenditure of moments and shortest periods, like miser's farthings. In proportion as the years both lessen and shorten, I set more count upon their periods, and would fain lay my ineffectual finger upon the spoke of the great wheel. I am not content to pass away "like a weaver's shuttle." Those metaphors solace me not, nor sweeten the unpalatable draught of mortality. I care not to be carried with the tide that smoothly bears human life to eternity; and reluct at the inevitable course of destiny.

A FAREWELL TO THE OLD YEAR.[4]

How many on thy entrance rose,
And welcomed thee as one divine!
How many laughed at future woes,
And madly quaffed delicious wine!
How many of the gay and thoughtless throng
Raised the glad song!

[4] Mrs. Ann Rolfe.

Now where are they? and what's their doom?
The young, the brave, the rich, the fair:
Go, ask the melancholy tomb;
You'll find their relics mouldering there.
All silent! mingling with their native clay,
Till the Last Day.

Farewell! farewell! like all thy flowers,
Like all thy scenes—and short career—
Mankind shall pass their gayest hours,
Then fade, decay, and disappear;
While trophies, shields, escutcheons, honors, must
All come to dust.

Then how absurd to be too proud
Of gaudy trappings, riches, birth;
Since our last dress must be a shroud,
Our final home, the wormy earth;
Where the frail passions of the human breast
Are all at rest.

THE WASSAIL BOWL.

In bygone days in England the wassail bowl was carried round from house to house by the village maidens who sang songs and wished every one a happy New Year. In fact "wassail" was heard all over the land, from castle to cottage, from mansion to monastery, where the *poculum caritatis* was passed around with the accustomed rejoicings. The "loving cup" at our civic feasts, the "grace cup" at our college "gaudies," are the sole relics of this ancient observance. The wassail bowl, which was filled with a compound of ale, roasted apples, and toast, and seasoned with nutmeg and sugar, was richly decorated with evergreens and ribbons; and there were old rhymes that were sung by the maidens who carried it. Here is one which was general in Nottinghamshire:

Good master, at your door
Our wassail we begin;
We are all maidens poor,
So we pray you let us in,
And drink our wassail.
All hail, wassail!
Wassail, wassail!
And drink our wassail.

Halliwell, in his "Popular Rhymes" gives the following, which was sung at Yarmouth (Isle of Wight):

Wassal, wassal, to our town;
The cup is white, and the ale is brown;
The cup is made of the ashen tree,
And so is the ale of the good barley.
Little maid, little maid, turn the pin,
Open the door and let us in;
God be here, God be there,
I wish you all a happy New Year.

Reference has already been made to the feeling of involuntary introspection—the spirit of "summing up" the past and divining the future—at the passing of the Old Year. Not a few of the Old English "New Year" customs and superstitions were the outcome of this sentiment.

"DIPPING."

This superstitious observance, to which much importance was attached, had to be performed with a certain amount of ceremony and reverence. As the rite had to be observed fasting it was enacted first thing on New Year's day. The Bible was laid closed upon the table, and those wishing to consult the oracle opened it in turn. Nor were the inquirers at liberty to choose any particular portion of the book, but had to open it at random. Wherever the Bible opened, the inquirer had, without any previous perusal, to put his finger upon any chapter contained within the two exposed leaves, and his fortune, good or ill, for the ensuing year would be foreshadowed by the contents of that chapter.

"FIRST FOOT."

The "first foot" was an important personage, as the first person to enter the house after midnight of the Old Year was esteemed a herald of good or ill fortune. Hence the "first foot" on New Year's morning was watched with the greatest and most jealous anxiety as the fair or foul fortune of the household, during the coming year, depended upon who was the first to cross its threshold—whether a man or a wo-

man, a fair or dark person. Generally a dark-haired man was a sign of good luck, a fair-haired man not such good luck, but. alas! if a woman, worst luck of all. In some parts of England a light-complexioned man was considered a more favorable harbinger of good fortune. Indeed there seems to have been a great variety of opinion with regard to the merits of the complexion or hair of the "first foot." In Northumberland, a light-haired and flat-footed man was preferred; in Fifeshire (Scotland) a red-haired and flat-footed man was to be avoided. In the county of Durham the person who performed the office of "first foot" was bound by custom to bring in a piece of coal, a piece of iron, and a bottle of whiskey. To each man in the household he gave a glass, and to each woman a kiss. In fact so strong was this superstition of "first foot" that various precautionary measures were taken to avoid misfortune, and many persons with dark hair were accustomed to go from house to house in order to bear in the New Year auspiciously. In return, they were regaled with liquor and presented with a small gratuity. So far was the apprehension carried that some families would not open the door until they were well assured that the visitor was likely to bring good luck to the household for the coming year.

In the Isle of Man this old superstition of the "first foot" was called the "Quaaltagh." In almost every district a party of dark-haired young men went from house to house singing in the Manx language the following rhyme:

Again we assemble, a merry New Year
To wish to each one of the family here,
Whether man, woman, or girl, or boy,
That long life and happiness all may enjoy.
May they of potatoes and herrings have plenty,
With butter and cheese, and each other dainty;
And may their sleep never, by night or day,
Disturbed be by even the tooth of a flea,
Until at the "Quaaltagh" again we appear,
To wish you, as now, all a happy New Year.

UNLUCKY TO "TAKE OUT" UNTIL SOMETHING HAS FIRST "COME IN."

Closely allied to the former superstition was the belief that it was unlucky to take anything out of the house, first thing on New Year's Day, until something had been brought in. Therefore great care was exercised that, ere midnight on New Year's eve, one of the household carried something out, and entered with it directly the New Year had dawned. The following is one, among many, of the rhymes alluding to this superstition:

Take out, and take in,
Bad luck is sure to begin;
But take in and take out,
Good luck will come about.

"CREAM OF THE WELL."

Yet another instance of the New Year superstitions was the belief in the "cream of the well." It was customary, as midnight of New Year's eve approached, for the able-bodied members in each family to rush to the nearest well or spring. Whoever was fortunate enough to be the first to bring in the "cream of the well" (as it was termed)— and those who were first to taste it—were considered to have secured good luck for the ensuing year. In Scotland the custom was somewhat different, where one member of each household was deputed to hasten to the well and skim it. This was called getting the "scum" or "ream" (cream) of the well.

Twall struck—twa neebour hizzies raise,
An' liltin gaed a sad gate;
The flower o' the well to our house gaes,
An' I'll the bonniest lad get.

The "flower o' the well" signified the first pail of water, and the lucky girl to get it was supposed to have more than an ordinary chance of marrying the most desirable swain in the parish. Among the Strathdown Highlanders, however, it was to the "dead and living ford" that the pilgrimage was made. A pitcher of water was to be drawn in profound

silence, and without the vessel touching the ground, lest the virtue of the water be destroyed. Then all retired for the night. Early the next (New Year's) morning the "Usque-cashrichd" (water from the dead and living ford) was drunk as a potent charm against the spells of witchcraft, the malignity of the "evil eye," and the activity of all infernal agency, throughout the coming year.

REBUS-FORMING.

In former days it was the fashion for people to exercise their wit by making a rebus out of their name; and they loved to record at once their family and their humor by handing down to posterity the witticisms they had devised. Thus at the Church of St. Bartholomew, Smithfield (London), we see a bar stuck in a barrel, which serves to immortalize the family of Barton. The founder of Queen's College, Oxford, Robert de Eglesfield sought to preserve the memory of his good deeds by a similar device, and directed that on New Year's day a needle and thread—a rebus on his name, "aiguille et fil" (Eglesfield)—should be given to each member of the College. This custom is performed every year by the bursar of the College, who, according to ancient usage, adds the wholesome moral: "Take this, and be thrifty." As the students are away from Oxford on New Year's day, the fellows and their guests receive the time-honored gift.

III. New Year Gifts.

The presenting of gifts is the oldest of all the old English New Year customs. On this day the Druids were wont, with much pomp and ceremony, to distribute branches of the sacred mistletoe amongst the people. With the Romans there was a careful observance, among all classes, of an interchange of gifts at the New Year. The emperor not only gave, but also received, gifts, and used to hold large levées—sometimes extending over days and weeks—when he officially received and thanked each donor.

Hone tells us of a remarkable lawsuit arising out of this custom of New Year gifts. A poet was commissioned by a

Roman pastry-cook to write some mottoes for the New Year's day bonbons, and agreed to supply 500 couplets for 6 livres. Although the couplets were completed in due course, the poet did not receive the stipulated reward for his labors. Hence the lawsuit. "Crackers" were not then invented, but we still have our mottoes, which can thus claim a very respectable antiquity.

Among the Saxons the New Year was ushered in with friendly gifts, and celebrated with such extraordinary festivity that people actually used to calculate their ages by the number of these annual merrymakings in which they had participated. With such ancient and accumulative precedent it was but a natural consequence that the English-speaking peoples also should have always made much of the New Year rejoicings, and hailed its advent with the presentation of gifts. Hence we find that some of the English kings have not only recognized but even exacted the solemn observance of this custom. In Henry VII's reign the reception of New Year gifts presented by the King and Queen to each other—and by their courtiers and household—was reduced to a solemn formula. A manuscript containing a list of the sums of money presented as New Year gifts to Henry VIII in the twenty-fourth year of his reign, is preserved among the possessions of the Marquis of Bath, at Longleat. The donations are from bishops, nobles, gentlemen, doctors, etc. The sum which the king complacently pocketed on this occasion was £792.10s. Hone informs us that, instead of presenting Henry VIII with a purse of gold, Lattimer put in the king's hand a copy of the New Testament with the page carefully turned down at Hebrews 13:4. In Queen Elizabeth's reign the custom of presenting New Year gifts to the sovereign was carried to an extravagant degree. Dr. Drake is of the opinion that Queen Elizabeth's jewellery-case and wardrobe were maintained principally by these annual contributions. He quotes lists from the original Rolls published in her "Progresses" by Mr. Nichols, from which it appears that the presents were made by the bishops, peers and peeresses, knights and their

ladies, down to apothecaries, and even her majesty's dustman. The presents consisted of sums of money or costly articles of ornament for the Queen's person or apartments — caskets studded with gems, valuable necklets and bracelets, gowns, mirrors, fans. In James I's reign the custom was still observed, but the gifts were mostly of a monetary kind. The custom doubtless ceased during the Commonwealth, and was never—at least, not to any marked degree—again revived.

New Year gifts were objected to because they were originally offered as omens of success for the year. Superstition was supposed to lurk even in the benevolent greeting: "A Happy New Year to you!" An old Puritan, so late as A. D. 1750, in a poem alled "The Popish Kingdom," thus describes the sins of his countrymen:

> The next to this is New Year's day, whereon to every friend
> They costly presents in do bring, and newe yeare's gifts do sende;
> These gifts the husband gives his wife, and father eke the child,
> And master on his men bestowes the like with favour milde;
> And good beginning of the yeare they wishe and wishe again,
> According to the ancient guise of heathen people vaine.

Chambers in his "Book of Days" tells us that New Year gifts were selected by the donor with regard to the sex, rank, and circumstances of the recipient. From Dr. Hall's "Satires" (1598) we learn that the usual gift of the country tenantry to their landlord was a capon. Hence these lines by Cowley:

> Ye used in former days to fall
> Prostrate to your landlord in his hall,
> When with low legs, and in humble guise,
> Ye offer'd up a capon sacrifice
> Unto his worship, at a New Year's tide.

When pins were first invented and brought into use they were very acceptable to ladies as a New Year's gift. Sometimes, however, in lieu of pins they received a composition in money, called "pin-money"—an expression which has extended to a sum of money secured by a husband, on his marriage, as an allowance for the private expenses of his wife.

Previous to the fourteenth century my lady arranged her tresses with skewers of wood, bone, or silver; but in the fourteenth century the manufacture of white (or blanched) wire superseded them. In 1347, 1200 pins were delivered from the royal wardrobe for the Princess Joan. And so early as the beginning of the fifteenth century we find that pins of English make had already become famous on the Continent; for in 1400 the Duchess of Orleans purchased from Jehan le Braconnier, Espinglier of Paris, several thousand long and short pins, besides 500 of English make—"de la façon d'Angleterre." The amount paid to Jehan le Braconnier for these trifles reached a considerable sum. They were expensive luxuries and led to the custom of allowing the wife "pin money."

In former days gloves were far more expensive than now and became a customary and very welcome New Year gift. Occasionally a sum of money was given instead, called "glove money." According to Gough in his "Sepulchral Monuments," gloves formed no part of a lady's attire till after the Reformation. Be this as it may, we know their use by men is of very ancient origin. Xenophon, speaking of the manners of the Persians, observes that they guarded their hands against the cold by wearing thick gloves; and he regards it as a mark of their effeminacy. Homer in his "Odyssey" describes Laertes at work in his garden with gloves on his hands to secure them against thorns.[5] Athenaeus speaks of a celebrated glutton who always came to table wearing gloves that he might be the better able to handle the meat while hot, and thus devour more than the rest of the company. Pliny the Younger, in his account of his uncle's journey to Vesuvius, tells us that his secretary sat beside him ready to write down whatever remarkable occurred, but wearing gloves, so that the coldness of the weather might not impede his business.

What the mince-pie is to Christmas, the pan-cake to Shrove Tuesday, and the Easter-egg to Easter, such was the "God-cake" to the New Year. It was usual, especially in War-

[5] "And gloves upon his hands on account of the brambles."—Odyssey, xxiv, 23.

wickshire, for friends to present a cake to each other at this season. These cakes were presented by all classes, and varied in price from a halfpenny to one pound, and bore the name of God-cakes. They were triangular in shape, an inch in thickness, and contained a kind of mincemeat. So general was their use at the New Year that the cheaper sorts were hawked about the streets, like hot-cross-buns of Good Friday.

THE DIRGE OF THE OLD YEAR.[6]

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night,
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out, my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

JOHN R. FRYAR.

Ramsgate, England.

[6] Tennyson's "In Memoriam."

FATHER DENIFLE AND HIS LAST AND LASTING WORK.[1]

FEW of the readers of the REVIEW who have been in the city of Munich will have failed to visit the basilica of St. Boniface, the beautiful abbey-church of the Benedictine Fathers, with its monumental frescoes, by modern masters, illustrating the life of the apostle of Germany. To the priest and student of ecclesiastical history that church has lately become of additional interest, since in its crypt are treasured up for the day of resurrection the remains of Fr. Henry Suso Denifle, the faithful son of St. Dominic, and sub-archivist of the Apostolic See. Of him it may without exaggeration be said that he was the most intrepid champion of historical truth in our day: a man who had devoted his life to the cause of Catholic research to make rightly understood the story of the Middle Ages, and who brought to his task not only untiring zeal and a marvellously accurate and all-sided erudition, calculated to illumine his thorough familiarity with the political, social, and religious conditions of those times, but likewise that rare philosophical acumen and sound practical judgment without which the historian becomes a mere recorder of facts easily misjudged by a different age.

He had left Rome on 4 June, 1905, on his way to Cambridge to receive the honorary degree of the Doctorate at the hands of the English University. Passing through Munich he was stricken with apoplexy and died on the eve of Pentecost. Eminent men came from far and wide to pay their last

[1] *P. Heinrich Denifle, O. P.* Eine Würdigung seiner Forschungsarbeit. Von Dr. Martin Grabmann. Mainz, 1905.

Denifle's Untersuchungen kritisch beleuchtet. Von Albert M. Weiss, O. P. Mainz, 1906.

"Le R. P. Henri Suso Denifle, O. P." Notice biographique et bibliographique. Dr. I. P. Kirsch. *Revue d'histoire ecclesiastique.* Louvain, 1905.

P. Heinrich Denifle, O. Pr. Ein Wort zum Gedaechtniss und zum Frieden. Von Dr. Hermann Granert. Freiburg, 1906.

Katholischer Literaturkalender. Leipzig, 1897, pp. 34-35.

Konversations-Lexicon. Herder, Freiburg, 1903, Vol. 2, p. 1150.

Cf. articles in the *Messenger, Rosary Magazine,* and the *Dublin Review,* 1905.

tribute of reverence to the dead historian, and to shed at the tomb of the genial and humble scholar a tear of last farewell. To many he had been the friend, teacher, and model, and they showed their sincere love for him in their grief as he was being laid to rest with the solemn rites of the Church on 12 June.

Father Denifle was born at Imst, a village of the Tyrol, in the Upper Inn valley, 16 January, 1844. His father, John Denifle, was the schoolmaster and organist of Imst. His grandfather was a Belgian. He lost his father when he was but six years of age, and his mother at the age of nine. The pious and gifted orphan boy showed special aptitude for music and literature. He could sing and play the flageolet in his early youth. Through his musical accomplishments he succeeded in getting a free place in the School of Cantors of the Cathedral of Brixen where he attended the Gymnasium conducted by the Canons Regular of Neustift. His love and taste for music followed him through life.

The reading of the conferences of Père Lacordaire determined his vocation for the Order of St. Dominic. When scarcely eighteen years of age he sought and obtained admission at the Dominican convent of Gratz where he received the white habit on 22 September, 1861, and took as his name in religion that of Blessed Henry Suso whose writings he afterwards brought to the notice of thousands of God-loving souls. After his simple profession on 5 October, 1862, he buried himself in philosophical and theological studies in his convent at Gratz where he was ordained priest on 22 July, 1866, and then in the college of St. Thomas Aquinas at Rome where he attended the lectures of Father (afterwards Cardinal) Zigliara. The eminent Thomist recognized the extraordinary talents of young Fr. Denifle who became his teacher in German, his intimate friend, and admirer. From Rome Denifle went to St. Maximin (near Marseilles) where he passed the rigorous examination for the lectorate and received the "licentia docendi." Returning to Gratz he taught philosophy and theology for ten years with great success, making his pupils acquainted with the sources of both sciences, especially with the

great masters of thought, Aristotle, Plato, St. Augustine, and St. Thomas. On 22 September, 1877, he stood the examination "ad gradus" in Rome before the General of his Order and five Masters, and was duly created a "Magister Theologiae."

His first publication, which revealed at once his ardent genius, his deep thought, and mature reflexion, was "The Catholic Church and the End of Mankind," a course of Lenten sermons he had delivered in the cathedral at Gratz. Although a preacher and lecturer of fascinating and convincing power, it is as an author that Denifle has secured for himself a high and permanent place among the first scholars in theological and philosophical sciences everywhere. Besides a large number of imperishable dissertations in various periodicals, suffice it simply to mention his books on the German mystics of the Middle Ages: "Der Gottesfreund im Oberland und Nikolaus von Basel" (1875), "Das Buch von der geistlichen Armuth" (1877), "Tauler's Behehrung" (1879), "Heinrich Seuse's deutsche Schriften" (1880). In the same year (1880) he was called to Rome as assistant to the Master General of his Order, the celebrated Father Larroca. In the Eternal City he could slake his burning thirst for historical research at the inexhaustible treasures of the papal libraries and archives. The great Cardinal Hergenroether directed Pope Leo XIII's attention to the erudite Dominican. In 1883 Denifle was appointed sub-archivist of the Holy See, which position he occupied until his death, to the glory of the Church and the spread of historical knowledge. From this time on truly monumental works appear in rapid succession: "Die Universitaeters des Mittelalters" (1885), "Die Paepstlichen Registerbaende des dreizehnten Jahrhunderts" (1886), "Specimina Paleographica Regestrorum Romanorum Pontificum ab Innocentio III ad Urbanum V" (1888). With Professor Chatelain of Paris he published in four volumes "Chartularium Universitatis Parisiensis," and two volumes of "Auctarium Chartularii" (1890—1897). His research work led him to all the noted archives of Europe, and he ransacked

every library of any note in pursuit of manuscripts. He was a well-known figure among the scholars of Paris to whom he paid nearly fifty visits more or less extended in the interest of Catholic science. The Dominican convent of Chatillon-sous-Bagneux, near Paris, offered him a hospitable and peaceful shelter for his studies. Whilst there he could daily visit the Bibliothèque Nationale, the Institut de France, and the Archives Nationales, where he gathered the material for two volumes of a work which grateful France will not easily forget: "La désolation des églises, monastères, hôpitaux en France, pendant la guerre de Cent Ans" (1897-1899). He used the German, French, and Italian languages with equal facility, while his relations with the learned men of the world gave his life a cosmopolitan character.

By his publications Denifle had earned the admiration and gratitude of the learned world; by his selfless exertions and cheerful assistance he had rendered invaluable service to many an eminent scholar. His frank and open ways, his freedom from exclusiveness, narrowness, and illiberality, even his naïve and inoffensive brusqueness had won for him a place in many hearts. Hundreds of learned men of every description, Jews, infidels, Protestants, and Catholics, kept corresponding with him for years and were on the friendliest terms with him and considered him to be the greatest living authority on medieval history. The brethren of his own Order looked with lawful pride upon him as their ornament and common glory, while Jesuits, Franciscans, Cistercians, and Benedictines regarded the illustrious son of St. Dominic as a marvel of erudition and intelligence. He had a host of the warmest friends among the secular clergy of every grade, from the country curate to the purpled prince in the papal senate. He had been elected a member of the most celebrated scientific academies of Europe —Vienna, Berlin, Prag, Göttingen, and Paris. He held the Order of the Iron Crown of Austria, and the Cross of the Legion of Honor of France. He had received the doctorate from the Academy of Munster, and from the Universities of Innsbruck and Cracow, besides several medals of merit in art

and science. To show in what high esteem he was held by foreign scholars, we quote the opinion of Hastings Rashdall, Professor at Oxford, and that of Emil Chatelain of Paris, both eminent historians. Rashdall, in his Preface to his "The Universities of Europe," in which Denifle is quoted fifty-three times, calls his work on the same subject a "great work," and a "colossal undertaking." He goes on to say:

I am particularly anxious to state accurately the extent of my debt to Father Denifle, the only modern writer on the subject as a whole to whom I am under important obligations. If I had not had Father Denifle as a predecessor, my work might have possessed more originality and novelty than it can now claim, since there were large masses of traditional error and misconception which must have been dispelled by the first serious modern student who would take up the subject, but it would have been very much more incomplete and inadequate than it actually is . . . As he has been severely criticized and unjustly disparaged by several writers on the same subject, I feel it my duty to give expression to the admiration with which a careful comparison of his book with the authorities upon which it is based has filled me, not merely for the immensity of learning and for the thoroughness of his work, but also for the general soundness of his conclusions. In particular, I think it right to add, though Father Denifle is a Dominican and under-archivist of the Holy See, I have hardly ever discovered any ground for insinuation of an ultramontane bias.

The beautiful words addressed to Denifle on his sacerdotal jubilee in 1891 by his friend and admirer, Chatelain, we must quote in the original:

Savant paléographe, célèbre médiéviste, infatigable travailleur, vous êtes l'admiration de vos confrères, des archivistes et bibliothécaires de l'Europe, toujours étonnés de votre vigueur et de votre enthousiasme; vous êtes aussi l'object de leur affection, quoique vos passages réiterées causent un certain remue—ménage dans leurs dépôts. Les Académies de Vienne, de Prague et de Berlin sont fières de vous compter parmi leurs membres, et les

gouvernements de divers pays ont voulu parer votre humble robe des décorations les plus honorifiques. Mais tout cela n'est rien pour vous auprès de la jouissance que vous procurent la recherche et la découverte de la vérité historique à laquelle vous êtes voué tout entier, merveilleusement fidèle à la devise qui surmonte les armes de l'Ordre de saint Dominique: *Veritas.*

Thus at the age of sixty years he had reached the zenith of his fame and mental splendor, when lo! he thrust upon the world the first ponderous volume of his last and lasting work, in 1903, "Luther und Lutherthum," that dealt scientific Protestantism a blow from which it never can fully recover. At one stroke it destroyed the popularity of the author among Protestants in Germany.

The book at its first appearance produced almost incredible consternation and dismay among Protestants, and even caused a panic among easy-going and weak-kneed Catholics who began to disown the bold and radical assertions of the great Dominican. Furious polemics ensued. Protestantism was roused to a dangerous pitch, and a volcanic eruption of fiery newspaper articles and menacing pamphlets deluged German-speaking countries. The "Evangelische Bund" of Bavaria announced the publication of an "Appeal to Protestants" of which one hundred thousand copies were distributed among the people. Protestant ministers met and demanded the expulsion of Denifle from the Academy of Berlin. The lights and oracles of the German Protestant Church, renowned professors of universities, furbished their Lutheran weapons to perform the speedy execution of the impudent Friar who had dared to disturb the peaceful shades of their glorious father and founder, Martin Luther. Foremost among the defenders of their sainted hero appear: Adolf Harnack and Seeberg of Berlin, Haussleiter of Greifswald, Loesche of Vienna, Walther of Rostock, Kolde and Fester of Erlangen, Koehler of Giessen, Kawerau of Breslau, Hausrath of Heidelberg, and Baumann of Goettingen.

As early as 1845 Dr. Doellinger began to publish valuable material and reflexions on Luther and his time; but it was not

until 1879 that the great historian, Johannes Janssen, shocked the Protestant world with his real and life-like portrait of Luther in the second volume of his classic work "The History of the German People." The calm and gentle Janssen ill-deserved the abuse and insults heaped upon him by the Luther-worshippers. We need not wonder that a more terrific storm now arose when the peer of historians appeared with his siege-gun to batter down the walls of prejudice and ignorance raised to shelter the false prophet of modern times. Denifle's work has been compared to a modern battleship bristling with ponderous ordnance that opened fire on a huge mass of legendary tales about the Reformer, destroying the dry heap of false glorifications of Luther and leaving nothing but the hideous corpse of a conscious liar and falsifier, a depraved and immoral apostate, a violent disclaimer ignorant of the first elements of Catholic theology. Like a mighty hurricane, as it were, Denifle swooped down upon Protestant scholars, uprooting their erroneous assumptions, unroofing their unsound theories, exposing their appalling ignorance concerning the Middle Ages and forcing them to a serious study of the ages of faith instead of swallowing as Gospel truth every statement of Luther concerning the Church.

Denifle was a passionate and zealous lover of truth. Ludwig Pastor classes him among those rare men who never in all their life prevaricate the truth. Denifle calls God to witness that he wrote only from a scientific standpoint, to make the historical truth known to scholars; he solemnly denies that he wrote out of hatred of Luther and Lutherans, and he protests that he had no intention of arousing religious animosity among the people. The deadly fraud of Lutheranism in its cause and effects was his target. "I do not for an instant conceal my real intention," he says, "of aiming at the heart of the Reformer, with open visor and scientific weapon, even at the risk of getting into close encounter with his work, called Lutheranism. It might be, perhaps, a misfortune, did others follow my example; but somebody had to do it for once, and willingly take upon himself all the ignominy which

is allotted to him who according to knowledge and conscience says what he thinks and calls things by their proper names, who does not merely record facts of great inconvenience, but fearlessly draws the conclusions." [2]

German Protestant theologians and authors were accustomed to ignore the scholarly productions of Catholic writers on the Reformation period. It was an easy, though scarcely honest, way of avoiding a dangerous antagonist. Denifle believed in his heart that plainness of speech and strong, peppery words were required to force Protestant scholars into the arena to take up the gauntlet which he had confidently flung down. The meek and reserved style is not always effective. The unfair and even dishonest methods of certain non-Catholic writers occasionally necessitate emphatic and strong language. A mean and contemptible falsehood, which causes moral injury, should be denounced as a plain lie. Such a style of emphasizing the truth and exposing error was best suited to the natural temper of our historian; he was determined to tell the unvarnished truth, no matter what might be the cost to himself. "I have always been a plain speaker," he says in his preface; "I have always called a spade a spade, a liar a liar; I have never used velvet gloves in polemics, and I am now too old to learn new tricks." Many Catholic writers have criticized severely and even condemned in unqualified terms Denifle's "imprudent" language, but we doubt whether the professed object of the author, to open the eyes of Protestants to see the real Luther, would have been attained, if the tone and language were less daring and antagonizing, if the dialectic stream were more quiet and unruffled, if facts alone had been allowed to speak. Denifle knew his audience; he knew the alertness of Protestant preachers, ever ready to attack Catholic institutions and to eulogize the "Reformers," whilst canonizing Luther and showing the glorious results of his work. German Protestants evince less tolerance toward Catholics than their brethren of England and America; they continue to call the Pope "Antichrist," the Catholic Church

[2] "Luther in rationalistischer und Christlicher Beleuchtung," p. 6.

"the great harlot"; to them the Jesuits are "the black guards," of "murderous heart" and "dastardly deeds," "in the service of the father of lies," deserving the name "Devilites."[3] We find no similar "epitheta ornantia" in the works of Denifle. If his language is not always as choice and refined as we like to hear from a priestly scholar, we must bear in mind that Denifle was engaged in very unsavory work. He had to go down into the cesspool of Luther's writings and sayings, and wade through the infectious filth of the Reformer's literary productions. If his pen became soiled and occasionally splashed about befouling quotations, if he fell into something of the same tone as Luther, we can explain it, even though we may not be able to excuse him. Those who have lived with people hard-of-hearing fall into the habit of talking loud and shouting even when in the company of persons whose hearing is of the best.

It may be, too, that the impetuosity and frankness of his Tyrolese nature made him frequently overstep the limits of conventional etiquette, and deal harshly with those who differed from him. He could not use gentle words when refuting error, but stormed and thundered when he might have employed a calm and more dignified style. In this he somewhat resembled Martin Luther. He was surprised when others complained of his roughness of speech and confessed themselves hurt and wounded by his remarks and criticisms; he had no intention whatever to wound or cause the least pain.

Again, his physical condition during the time he was composing his last work is partly responsible for his irritability of temper. He suffered from over-work and exhaustion as the consequence of his gigantic labors and multiplied and manifold occupations. His friend and admirer, the Rev. A. Weiss, O. P., who has expurged the second edition of the first volume and is to edit the second volume, admits that Denifle, without injury to his work, might have taken off the heavy shoes that are worn in the mountains of his native Tyrol and stepped a little lighter.[4]

[3] "Lutherische Rundschau," 1904.

[4] "Lutherpsychologie," p. 45.

There is another and more striking reason which explains Denifle's brusque and apparently rude treatment of his adversaries. He had been engaged with the past all his lifetime, and had taken little interest in the present. His studies were devoted to the mystics and scholastics of the Middle Ages. He lived and walked in the ages of faith and breathed in the bracing atmosphere of a profoundly religious sentiment, when the dreadful cry "Los von Rom" startled him in the midst of his scientific researches; he awoke to the dismal conditions around him, and saw the advancing foe of faith and fatherland. He now aroused himself to a sense of his pressing duty to avert the calamities threatening in particular his native land, his own dear Austria. When a young lad, at the early age of fifteen, he shouldered the musket and marched to the front to protect his country against the Garibaldians, risking his young life without hesitation: so, too, now he resolved to offer all he had, his life and reputation, and cheerfully and determinedly he went forth against the enemies of Church and country. He realized the awful contrast between the ages of faith and our own days of religious indifference and insipidity; he noticed an alarming increase of weakness in the defence of Catholic truth; he discovered to his dismay in certain Catholic circles a tendency to minimize and ultimately to compromise what some choose to call "non-essentials" in Catholic doctrine; he perceived a want of enthusiasm for Holy Church and her sacred institutions, and it cut him to the quick. He believed, with St. Augustine, that weakening of faith leads to corruption of morals. He thought, with St. Gregory, that what the heart believes the tongue should proclaim. His zeal for truth, menaced so seriously, justified his eagerness and caused him to lose patience with liberalizing and lukewarm Catholics. He detested half-heartedness and indecision; he wanted everybody to come out squarely and boldly face the enemy of our common faith. He swung himself into the saddle with the youthful daring of an Alexander and plunged his steed into the midst of his enemies; few of his former friends now admired him, many disavowed him,

and several openly attacked him. It was even given out that Pope Pius X had expressed his displeasure at the appearance of Denifle's last work, while it has been stated since on the authority of Dr. Grabmann that the Holy Father had intended to create the author a Cardinal. Some Catholic writers found fault with Denifle for having judged Luther from a religious standpoint and as a monk. Denifle was a Dominican and therefore understood the religious life to which Luther had consecrated himself; he also knew of such as would be likely to grow weary of the sweet yoke of Christ and turn traitors and join the unhappy crew of ex-monks and ex-priests; he could judge Luther all the better.

Denifle's book on Luther is not a biography: it is a collection of undeniable historical facts gathered in his researches, and of historical and philosophical and theological notes and criticisms of priceless value. It reminds us of Maitland's "Dark Ages." Both authors possessed the critical faculty in its highest perfection; but Dr. Maitland used his talents to explode a few fables concerning the Middle Ages, whilst Denifle levels to the ground a mountain of legendary rubbish heaped up to extol the Reformer. The book, however, it not easy to read; the subject-matter itself is difficult to study, and many points of dogma with subordinate questions of patristic and scholastic theology confront us on almost every page. The author's aim is to show us Luther from every side, hence he often treats a question from different aspects. The work is lacking in symmetry and literary art; it is not written in a dispassionate style. We regretfully miss the calm, sober, and dignified tone of the historian. Denifle excelled, he has never perhaps been equalled, in historical inquiry, in research work. He could gather an immense amount of material, drawn from original and authentic sources, but he possessed little skill for classifying, coördinating, rounding, and shaping the matter. It was his great delight to find and collect the ore, but he had little taste for refining it and fashioning the pure metal into an artistic and attractive form. Thus he found precious material for his last work, especially

in the "Biblioteca Palatina," without neglecting the principal libraries of Europe. Through the publication of Denifle's book all "the lives" of Luther, written by Catholics or by Protestants, have lost in intrinsic value: a more critical and judicious "life" is now possible and peremptory.

Denifle has done eminent work for the sources of history regarding the origins of Protestantism. Thus far the various editions of Luther's writings have been decidedly defective as regards fidelity to the original texts and their literary editing. Some years ago, in 1883, a new critical edition of the Reformer's works was begun under promising auspices; it remains still unfinished, and is known and quoted as the new "Weimar" edition. Among the learned editors of this new edition are the Protestant divine Knaake, Buchwald, Koffmane, and Kawerau, all reputed specialists in this branch of Lutheran literature. Denifle shows these learned men how superficial, unscientific, and unreliable their work has been up to date. He substantiates his surprising statement by pointing out a mass of blunders, misquotations, and misunderstandings. He declares himself in conscience bound to protect Luther against his incompetent editors and interpreters, remarking rather impartially: "The ignorance of these editors simply passes belief." He increases the discomfiture of these well-meaning scholars by asking them to emulate the shining example of Catholic editors in publishing a truly critical and correct edition, and he refers with pride to the latest classical editions of the works of St. Bonaventure by the Franciscans, of St. Thomas Aquinas by the Dominicans, and of Blessed Peter Canisius by the Jesuits. Protestants are now beginning to profit from Denifle's suggestions and to recognize the debt they owe to his marvellous erudition, his phenomenal skill in research work, his critical acumen, although they are still smarting under the merciless attacks of the apparently rude Dominican. Their want of requisite knowledge was exposed before the learned world. To quote but one instance: the editors published a lecture of Luther on the Book of Judges, which lecture the Reformer never wrote. Denifle

shows beyond all cavil that it is an extract from the writings of St. Augustine, and so places them on the horns of a cruel dilemma, either to give credit to the great Latin Doctor of the Church or to denounce Luther as an impudent plagiarist. Throughout his book Denifle shows himself superior to any Protestant scholar in his intelligent acquaintance with the writings of Luther. It is an intellectual feast to follow Denifle in his dissertations on contemporary literature, on questions of patrology, to admire his thorough knowledge of medieval history, and to see how conversant he is with the times immediately preceding the Reformation.

Those who were acquainted with Denifle's previous works were certainly astonished when in 1903 his Luther book appeared, for the title indicated the handling of a subject most alien to his antecedents. And yet no living scholar was better prepared to handle the distasteful, but all-important matter. How did he leave the holy mystics and flourishing universities and enter this soul-harrowing period of ecclesiastical history? He tells us in the pregnant preface how he came upon it. His words must be reread to be fully appreciated:

> While engaged for years on my works on the University of Paris and the devastation of churches and monasteries in France, I had been gathering material and making researches for a work on the decline of the secular and regular clergy in the fifteenth century. Nothing was further from my mind than the thought of Luther and Lutheranism. My study followed the two directions which since the fourteenth century appear in France and Germany; the downward tendency of a great part of the secular and regular clergy, and the current working for moral reform and renewal in the remainder. My investigations were principally directed to the decline . . . In the course of these investigations the question of the character of this decline and of its first appearance became more prominent.

Following the decadence he came upon Lutheranism. It was not Luther that first attracted his attention, but the move-

ment which bears his name. He met two classes of persons: one class that led a sinful life, without rejecting divine authority or denying their guilt; the other sinning, and excusing their sins, proclaiming the emancipation of flesh, denying the freedom of the human will and denouncing vows as the work of Satan—in short, establishing sinful living as a principle. It was among the second class that Denifle met Luther, in the third decade of the sixteenth century, in the company of dissolute priests and friars, and having encountered him once he could no longer go out of his way; he retraced Luther's career backward to his professorship and student years. Then he started inversely and followed him up to his change or evolution to ascertain the real cause of his apostasy, of his becoming the leader or champion of an element which represents the full measure of corruption. Denifle assures us that the sources of his work were exclusively Luther's own writings; he did not look at any biography of Luther until he had brought together the results of absolutely original investigations.

In this he acted very differently from the popular Protestant writers who are habitually quoted as authorities. It is quite safe to say that the greater number of Luther's biographers have blindly copied from older "lives" of the Reformer. Without either studying his works or verifying his quotations they simply accepted his misrepresentations of Catholic truth and sophistries without the least misgiving. With high-sounding phrases and bold assertions they endeavor to cover their unscientific and erroneous ways. A mania of condemning everything Catholic before the Reformation has taken a hold of all, from Adolf Harnack on his professorial throne to the modest country vicar, and has led to a complete perversion of moral sentiment and religious ideas; the best intentions are misunderstood and the most honorable acts are discredited, as Denifle shows in a thousand ways and places, passing a severe judgment on Luther's historians: "Their profound ignorance of Catholic teaching and of scholastic theology stands them in good stead; it has come to pass that

doctrines were declared specifically Lutheran and new that had been taught and practised for fifteen hundred years by the Catholic Church. One blindly copies the other, invents new phrases and catch-words, which are seized by others and spread along the line. Such unscientific and slipshod methods would not be tolerated nowadays in any other branch of science."

Denifle proves that Luther, the Reformer, constantly and systematically lied, misrepresented, and falsified, and urged others to do the same: he falsified the Catholic doctrine concerning Christ, the Redemption, Baptism, Faith, Justification, Salvation, Sin, Good Works, Merits, Vows, the Religious Life, the Sacraments, Indulgences, Mortification, the Intercession of the Saints, Prayer, Divine Worship, and the Pope. His admirer, Professor Seeberg, says of him that "he strode through his century like a demon crushing under his feet what a thousand years had venerated." Luther abolished dogma, as Harnack admits, leaving nothing but deceptive subjectivism and morbid sentimentalism in place of a fixed standard of belief, of a rule of faith, of a living organism instituted by the Son of God to teach and guide the nations. Luther preached an anti-monastic crusade, and with his book on "Monastic Vows" emptied the convents and monasteries of Germany. Denifle considers this book of far-reaching influence in Lutheranism. The author himself regarded it as his best piece of polemical writing. In it he proclaimed that to embrace the religious life is to renounce Christ and to follow human prescriptions, while Denifle shows from the ritual used at Luther's profession that the religious rule was only a means whereby men follow closer the Divine Master, and that the religious life was not perfection itself but the end of it. Luther pretended that the Church regarded entering a convent or monastery as equivalent to Baptism and called it "monastic baptism;" he based his assertion on a letter of an ex-nun which he wrote himself and on a sermon which he also fabricated. Moreover, he falsely accused St. Thomas of Aquin, whom he never studied, of being the inventor of "monastic

baptism." In reality he found the motives of such atrocious calumnies in his own wretched mind. He declared continence a physical impossibility, and consequently a vow of chastity as invalid. It would be useless to ask God for His assistance to continency, because we should not ask God for an impossible thing. He thus put man under a beastly necessity and levelled him to the brute creation. His whole system is based on deceit and falsehood and must needs lead to evil. Modern society seems to be hopelessly suffering from the effects of his teachings.

Not one of his Protestant biographers has given us the genesis of his "change" or rather his apostasy from the Church to which he vowed everlasting fidelity. As long as Luther prayed and kept the rules of his Order, he was happy and content; when he ceased to ask for Divine help, when the demon led him to believe that he could keep the Commandments without the aid of divine grace, his heart became depraved, he fell and could not rise, and he taught that concupiscence could not be resisted. In the year 1515 he described his own subsequent condition with a striking correctness in his commentary "ad Romanos": "If a young man no longer has fervor and devotion, but follows his own way without thinking of God, I can scarcely believe that he remains chaste any longer. For since either the flesh or the spirit must live, it becomes necessary that either the flesh or the spirit must burn. There is no safer victory over the desires of the senses than a devout turning of the heart to God. For if the spirit is enkindled, the flesh will diminish and grow cold, and vice versa." Had he but heeded the lessons which he here inculcates! The later accounts which he gives of his cloister life are absurd fictions and ludicrous contradictions. Denifle puts the cause of Luther's change concisely: "When the house of cards which he had built up collapsed at the assault of passion, especially that of pride, despair of himself and of all his works seized upon him, and he sought to prove the indomitable sway of the flesh by his own bitter experience." He confesses bluntly that he was

worsted in the fight. His own wretched moral condition is the kernel of his "religious" system.

The radical fable, however, on which the origin of Protestantism is based, is the doctrine of the punishing righteousness of God, the disreputable fiction that in the Middle Ages Christ was known only as a stern and angry Judge from whose wrath none could flee nor escape. Of the merciful God and Father, who justifies us through faith in Christ, nothing was known. Luther, under the pressure of a terrible weight, had suffered, struggled, and even tortured himself by the complex system of expiation which the Church had recommended, without obtaining peace and pardon, until he finally stumbled on the belief in a merciful God through whose Son we may receive forgiveness by faith in His merits and passion, as Christ had given complete satisfaction for sin.

In a separate volume of 380 large pages Denifle shows that Luther's statement regarding the doctrine of the Church on justification is a detestable falsehood, and that the Reformer knew little of the great theologians of the past. This book, which is a part of the first volume of "Luther and Lutheranism," and which contains a mine of erudition and is invaluable for the history of Christian dogma, clearly proves that the Middle Ages believed the righteousness of God to be His justifying grace by which He justifies us, not through our merits, but because of the merits of Christ.

No future biographer of Luther, with common sense and decency, will dare repeat the wretched fable of medieval theology, invented by the mendacious Reformer, regarding the meaning of St. Paul in his Epistle to the Romans 1:17. With this fable falls the general assertion that Catholic doctrine had become corrupted and Luther restored it to its pristine purity by "rediscovering Christianity as a religion." Had Protestant writers acted in a more scientific way and critically examined Luther's quotations of St. Augustine, St. Thomas, and the theologians of the Middle Ages, they would not have earned the torturing remark of Denifle: "Did these men make any attempt to control Luther's statement? Did they inves-

tigate as it was their bounden duty to do? Not one of them. Well, I have made the investigation for them. And the truth is that of all the doctors, from Ambrose and Augustine down to Luther's contemporaries, not one understood the words (Romans 1:17) in that sense, but all understood them in the sense of the justifying God, of a justifying faith."

Denifle takes exception in several paragraphs to the oracle of the German Protestant rationalists, Professor Harnack. Among other uncritical assertions Harnack remarks that "the living faith in that God who speaks to the poor soul 'Salus tua ego sum' was Luther's message to Christendom." This throws Denifle into an irritable mood: "This discovery of Harnack's is in keeping with the uncritical procedures of Protestant writers. A conscientious scholar would have sought to find out whether the Church before Luther really did teach only a vindictive God, an angry Judge who condemns; whether the Church was really silent as to confidence and hope in God so that Luther's coming was necessary to announce to the world the message of confidence. He would have learned from the Missal and the Breviary of the Augustinians, which Luther daily used for a number of years, that seldom did the Church bring before her children the angry Judge, but almost constantly the merciful and gracious God."

Harnack and his friends should have been content with the measure of criticism dealt out to them by the learned Dominican. The former should have recognized Denifle's arguments as irrefutable and not have furnished another reason for mirth to his hearers and followers in Berlin. Still we must hail his onslaught on Denifle in the words of the Church: "O felix culpa!" It drew from the sharp pen of the Dominican a pamphlet[5] which pulverized his antagonists. "O si tacuisses, illustrissime Harnack!" To be thus confounded by a live monk! And the eminent Dominican does it with such gleeful sport. His immense erudition, his long experience as a critical historian, and especially his sound scholastic training

[5] "Luther in rationalistischer und christlicher Bedeutung."

gave him a preëminence over his opponent that made Harnack look ridiculous in the sight of the learned world.

With all his wealth of information and great mental endowments, Denifle remained a humble son of St. Dominic and a model religious, as his brethren testify. For forty-four years he wore the spotless garb of his Order, reflecting splendor on Catholic science and leading souls to God. He did not finish his work on the Reformer; he published one bulky volume in three books; but he has left the manuscript for the second, and ere long his friend and fellow Dominican, the celebrated Father Weiss, who has edited the second edition of the first volume in a more graceful literary form, will give us the complete work, and then publish Father Denifle's own Life and Letters.

Denifle's greatest works remain all unfinished. The reason for this strange fact may be found in his character. He was passionately fond of scientific inquiry. Whenever in his searches he met a new problem he could not rest until he found its solution. Having once started the subject of a book, he felt satisfied in having ascertained the certainty of the historical fact in question; and after giving the fundamental solution to the learned world, he would leave to others the further development of the subject-matter, whilst he took up some more interesting and more important topic.

His work on Luther, with its concomitant excitements, frictions, and misunderstandings shortened his useful and fruitful life. In a letter to his friend Dr. Grabmann, dated 17 October, 1903, he declared "Luther hat mich umgebracht" (Luther has killed me). He had risen as a defender of faith, and he was willing to sacrifice his life for it. Few understood his last important mission to which the Lord had called him and for which his entire life had been a long and necessary preparation. Many, as we have already said, blamed his impetuosity and aggressiveness. Others have been blamed for like offending. In the sixteenth century Cardinal Hosius was blamed for using harsh language against the enemies of our holy faith, and he replied: "He who can speak and write on

religious matters in a cool manner has not his religion at heart; the apostasy of so great a portion of Christians can be attributed to the excessive prudence and coldness of our own Catholics." When Blessed John Fisher, the martyr-bishop of Rochester, read Luther's diabolical pamphlet against the holy Sacrifice of the Mass, wherein Luther denied the visible and external priesthood of Christ and declared that it was "better to be a public bawd and robber than a priest," the good Bishop retorted with indignation: "Who can patiently bear such impious falsehoods cast upon the mysteries of Christ? Who can read such blasphemies without bitter grief and tears if he has the least spark of Christian piety in his breast?" [6] Need we wonder that the stout heart of the great Dominican was set on fire as he waded through the same pool of abominations, distortions, and blasphemies, in the works of Luther? If non-Catholics had an idea of the burning love of Catholics for their holy Church and her sacred institutions, they would readily understand the pains and sufferings we endure from seeing our holy Mother slandered and calumniated by one of her children.

Personally Denifle was a striking type of man who at once would impress those who came in contact with him. A certain simplicity of manner, most often found in really great men, and an almost childlike curiosity to learn from others what they might know better than himself, gave to his personality a singular attractiveness. Withal there was a certain brusqueness and bluffness in his way which at times left the impression of absolute indifference to his surroundings. This was due, without doubt, to temporary and complete absorption in his historical investigations or philosophical speculations and merely served to conceal from the superficial observer a most sympathetic nature. Indeed, he was singularly sensitive to any act of kindness.

Any expression of recognition or of gratitude on the part of the many scholars to whom his services in the Vatican archives became invaluable, would give him joy. It was

[6] "De Sacerdotio," Preface.

amusing to note the childlike pleasure with which he received the news from England that he and his friend the Vatican Archivist, Father Ehrle, S.J., were to be honored with a doctorate in philosophy at the University of Cambridge. It was the last earthly token of appreciation, bearing witness to his learning and to his personal worth, that he received from the world of letters, and it was indeed a fitting tribute to his valuable labors in the cause of historical truth, expressed in the document of presentation by the chancellor of one of the greatest and most ancient seats of learning. By it later generations will recognize the worth of the one man who pictured Martin Luther in his true colors, "ad fidem monumentorum," as the record reads which we lay upon his tomb, with the request that the reader may remember the soul of the illustrious dead priest in prayer:

Raetiae inter montes, fluminis Aeni prope ripas, olim natus est Sanctae sedis Romanae tabularius doctissimus, qui Praedicatorum Ordini insigni adscriptus, historiae praesertim studiis sese dedicavit. Non modo Pontificum Romanorum res gestas celebravit, sed etiam Medii aevi Universitates plurimas penitus exploravit: Universitatis Bononiensis Statuta antiqua, Universitatis Parisiensis Chartularium, opus laboris immensi, erudite et diligenter edidit; calamitates denique ab ecclesia Gallicana in saeculo decimo quinto toleratas luculenter explicavit. Ut ad Germanos transeamus, non hodie prolixius prosequemur neque Martinum Luther, ab eodem ad fidem monumentorum nuper depictum, neque scriptores illos mysticos, in litterarum Archivis ab ipso et a collega eius magno conditis, olim accurate examinatos. Italiam potius petamus, Roman ipsam et Palatium Vaticanum invisamus, et Pontificem illum venerabilem, poëtam illum Latinum, animo grato recordemur, qui virum doctrinae tam variae dotibus instructum Sanctae sedis tabularium merito nominavit.

Duco ad vos virum doctissimum reverendum patrem
HENRICUM DENIFLE.

✠ WILLIAM STANG,
Bishop of Fall River.

A CLERICAL STORY OF SIXES AND SEVENS.

VI.

THE mere mention of Gregorian Chant had opened up such a long vista of discussion at the little conference of the pastor with his organist, that we had all adjourned *sine die*; but this fact did not estop further discussion during the following week. Mr. Merrill, indeed, called informally several times at the rectory, and displayed a certain kind of eagerness to begin the experiment of the Chant with a choir comprising all his male singers and a hastily gathered contingent of boys with promising voices and good ears. The boys, he said, would at first be mere auditors, for their voices needed much cultivation; but it would not hurt them to assist at occasional rehearsals in the quality of listeners.

"The main difficulty is to know just how to begin," he said: "for I must confess myself ignorant of practically everything concerning the Chant, although I know enough, from my casual reading, to avoid 'cramming' with such merely nominal knowledge as the now obsolete textbooks on the subject would furnish. Things have changed very much since I first formed a speaking acquaintance with the 'nota longa', 'nota brevis', and 'nota semibrevis' of the *Magister Choralis*. And I understand that the notes should no longer be thus styled. On the other hand, the names of the new terminology frighten me—the 'podatus,' the 'clivis,' the 'quilisma,' the 'pes subbipunctis,' the 'torculus resupinus,' the 'porrectus flexus,' and all the rest of the Latin phraseology which appears to me like a very strange jargon. And then the eccentric forms of the notation, the baffling question of rhythm, the conflicting schools—for I understand that there are several mutually contradictory ones in existence, all clamoring to be heard, all anxious to argue—these are so perplexing that I almost fancy the writers of the new textbooks are trying to keep a secret amongst themselves and are really aiming to 'darken counsel.' Meanwhile, I am anxious to take some practical step in the interest of reform in our music,

and all this theorizing bothers me and entangles me hopelessly."

Father James smiled and remarked that every new science must have its terminology, and that possibly the difficulty lay in the attempt to master everything at one stroke of energy and to swallow the whole doctrine at a single gulp:—

"A similar objection was urged against the Scholastic phraseology by men like Hobbes; but there is no science worth the having that does not strive to differentiate and to name its concepts. And I am inclined to think that modern musicians, having spent much time in mastering the concepts and phraseology of modern music—very extensive as that phraseology is (as witness the sufficiently large dictionaries and glossaries of its terminology)—simply, but naturally, resent becoming humble students once more of a strange kind of music, whose whole nature is so alien to their traditional views of the art."

"I am not unwilling to study with whatever patience and zeal I may be able to muster," replied Mr. Merrill; "but I had hoped that a study of the basic science of the subject might be deferred for a time, and that something of a very practical nature might, with a few hints, be taken up first of all by myself and then by my choir."

"I sympathize with Mr. Merrill's point of view," I said; "and I believe that much can be accomplished with a few hints such as he desires. It is true that the basic study is well worth while expending, and that a knowledge of musical paleography is now something more than merely an ornamental part of a Church-musician's equipment. Still, much can be done without it, since not only has the old neumatic writing been rendered intelligible by the recent studies in paleography, but its translation into the Guidonian notation now found in the Vatican Kyriale has itself been splendidly transcribed into modern notation."

"That is a most practical measure," said the organist, "and one which ought to make everything very clear to a modern musician."

"It is, indeed, an admirable idea," I answered; "and yet, to take up one of these modern transcriptions, without any of the preliminary 'hints' you have desiderated, would probably result in such a wooden rendition of the Chant as to justify all the allegations made against it as 'heavy,' 'slow and dragging,' 'untuneful,' 'unrhythmic,' 'barbarous,' and so on. For you would perceive, first of all, that only two modern notes are used—the eighth note and the quarter note; that there are no marks of expression, no 'time-bars'; and the impression you would get, by humming mechanically the melodies, would be a most unfavorable one, partly because of the perpetual sameness of the time-values of the two notes used, partly because of the modal characteristics of the melodies, so different as many of these are from the two modes or scales of modern music."

"You mustn't stop there," said Father James; "and you mustn't think of sparing me what, in your good nature, you may consider a subject that would prove a bore to anybody save a musician; for not only is the matter interesting to me, but it is so appropriate a knowledge for every priest to possess that, even were it at first something of a bore, it should nevertheless be pursued with industry by all of us. 'It's never too late to mend,' you know; and the method of imparting a knowledge of the Chant, which unconsciously to ourselves we have caused you to adopt, reminds me of the old catechetical and homiletic devices of the early Fathers of the Church. I know I can read their instructions with an interest I do not find in the more formal treatises of the School. So 'fire away,' my dear Martin, and let us both—Mr. Merrill and myself—have a glimpse at your hints."

"I can only hope that the 'method' you speak of may not, like the Socratic method, prove my undoing," I laughed, "and serve to develop the real depth of my ignorance. In my endeavor to be concrete and 'practical,' I (like Mr. Merrill) hardly know 'how to begin;' for, at the very outset, I am confronted with the necessity of choosing between several modern transcriptions, each one different from the others;

for here, as in so many other sciences, there are 'schools of opinion.' Since, however, I must begin somewhere, and since I must take a concrete example to begin with, suppose we take the Solesmes transcription into modern notation. The selection seems justified by the preëminence of that school, by the vast number of its adherents, by the profoundly scientific character of its studies and the practical conclusions derived therefrom, by the clarity of its rhythmic helps (a clarity plain to its many students, although, apparently, not so to a small number of objectors), and, last but not least of the cogent reasons, by the accessibility of the little volume at this moment: for it conveniently happens that a copy of it reposes undisturbed in my valise. I had brought it along with me, Father James, for my own behoof, and never imagined that it would serve any other interest."

When I returned with the volume—a thin and diminutive one of only eighty-four pages of musical text and sixteen of preface—I found that both of my friends had drawn their chairs up to the parlor table, evidently determined to scrutinize the book after a community fashion. Apparently, too, they had looked for a small folio volume; for the large-print Bible had been arranged as a sort of stand (improvised under the spur of a supposed necessity) against which to rest the bulky Kyriale. Their surprise was great and evident, as I gently removed the Bible and placed my small book flat on the table.

"Would it not be well to begin with a chant that we all know, such as the 'Asperges' or the 'Missa de Angelis'?" asked Father James. "Then we should be able to judge immediately the difference in interpretation between the old method of the Ratisbon edition and the new method of Solesmes."

"That would naturally seem best," I replied; "but, as a matter of experience, I have found it more satisfactory to take first of all an entirely strange chant; for, in spite of the clearest indications of the new method, and the simplest state-

ment possible of it, the 'old' way will constantly force its memory to the front, and will thus become like a pair of green spectacles through which we should be unconsciously looking. Everything would then be green—that is to say, everything would be 'Ratisbon.' Even after having experimented with a new melody, and after having learned to apply the new method to its rendition, we should probably find, when we try the well-known 'Asperges' or the almost equally well-known 'Missa de Angelis,' a constant temptation to neglect the new method in favor of the old. So, then, let us open at some other page."

Opening the volume at haphazard, at page 20, we found the Sanctus of the Mass marked No. V.

"This will serve our purpose as well as any other brief chant," I remarked. "Indeed, it happens to be a good selection, as it includes the mysterious 'pressus' in several places, contains examples of the equally mysterious 'quilisma' and of two of the three 'ornamental neums' as well as of a 'bistropha.'"

"What!" cried Mr. Merrill; "I had hoped to escape any near acquaintance with these gentlemen for some time to come. But if your 'hints' are to take the form of a sudden shower-bath, I suppose we must nerve ourselves for it."

"No," I laughed, "the bark in this case is worse than the bite. We do not encounter the real 'quilisma,' or the 'bistropha,' etcetera, but only their counterfeit presentment—namely, their transcription into modern notation. This transcription, however, it is wise to recognize at once, for it may otherwise give us trouble later on. But be patient; and you shall see what you shall see.

"First of all, we notice that the transcription is in the treble clef, and in the Key of C. You will find all the chants in this Solesmes edition in the same clef and same key. In this particular Sanctus, the highest note reached is C; but, if we turn to the first page, we shall find that, in using the Key of C, the melody of the 'Asperges' will reach G above the staff. A choirmaster will immediately and rightly infer

from this, that he is at perfect liberty to transpose any of the chants into a key that will best agree with the range of his singers' voices. The Key of C is a matter of convenience for the transcription; it is not a matter of obligation.

"Next we notice that the only two notes of modern music employed, are the eighth and the quarter note."

"But I observe," interposed the organist, "some notes that look like 'grace' notes."

"Yes," I answered; "but, since we have agreed to avoid theory as much as possible, I shall not go into the reason for this, but shall simply say that, in practice, such notes are to be sung just like the ordinary eighth-notes in the transcription. They are the so-called 'liquescents,' or 'ornamental neums' of which I spoke. The fifth and sixth notes in the melody form a group known as the 'cephalicus;' and the reverse of this group is found over the word 'et,' and rejoices in the name of 'epiphonus.' But all this, as I have just said, concerns the theory of the subject; while, in practice, we shall treat these notes just as if they were full eighth-notes. It is well to know this, and to have thus early encountered what might else have proved a difficulty."

"And under the third note of the second 'Sanctus' I notice what looks like a 'mordent,'" he continued.

"That," I laughed, "is the famous—or infamous—'quilisma,' which has given the paleographic students of the Chant so much difficulty in interpreting and in expounding. Some writers think that anciently it was sung as a 'turn,' others thinking that it was sung as a 'mordent.' However that be, in practice the Solesmes interpretation treats it like any other note, save that it has, in this interpretation, a retroactive value. Thus, if a group of two notes precedes it, the first of the two notes is sung as a quarter-note, while the second receives a lengthening of about one-half of its own time-value, that is, becomes practically a dotted eighth-note. That is why, in the transcription, you find the second 'Sanctus' beginning with a quarter-note, while the note following has underneath it the short horizontal bar indicating a slight ritardando."

"Why then complicate the transcription with the 'mordent' sign?" inquired Father James.

"It might, I suppose, have been as well omitted," I answered; "but doubtless the desire was to indicate that the original of the transcribed melody placed at this point a 'quilisma'—that great question-mark to the student of the manuscripts—and the transcribers wished to call attention to the fact, and, with the humility of the true scholar, wished to avoid anything like an implied finality of interpretation."

"I notice, too, in the last 'Hosanna,' two tied eighth-notes over the second syllable; why would it not be easier to place in their stead a quarter-note?" Mr. Merrill asked.

"You have inquired now concerning the 'bistropha'—another matter of some difficulty in the interpretation of the old manuscripts. As it remains an open question as to how the medieval singers actually rendered the bistropha, the tristropha, and other multiplications of the apostropha, I presume the learned monks wished, by the tied notes, to indicate that the original placed here two apostrophae; and while the monks believe that, in practice, it is best to treat the 'strophicus' (as any multiplication of the apostropha is called) as a single note whose time-value will equal the total value of the apostrophae included in it, they did not wish to preclude any other interpretation, and accordingly, by printing the two notes, sufficiently indicated that they formed a bistropha, while, by tying them, they sufficiently indicated how, in the Solesmes interpretation, the two notes should actually be rendered, namely, as a single sound having the time-value of a quarter-note."

"That is indeed very interesting, and very helpful," thought Mr. Merrill aloud. "Now, with respect to the notation, I have only one other difficulty. What is the meaning of the eighth-notes having a slight bar attached to them in such wise that they look somewhat like a quarter-note?"

"That sign indicates a rhythmic division, of much importance to the harmonist who is to supply an organ accompaniment to the chants; of importance, too, to the singer, although

its meaning is not easy to explain in a compendious and hasty way.

"The short vertical line added to a note, to which you have just called attention, is called 'episema.' It is a rhythmic indication, and its treatment forms part of the Solesmes theory of rhythm—a subject rather too extensive for us to consider, at present, in full detail.

"The subject of the rhythmic rendition of any piece of Chant is too important, however, for us to pass over in complete silence; for without rhythm there is no music—and Chant is assuredly music, although of a kind wholly different from modern traditions.

"Let us, then, look more minutely at the whole melody. As would be the case in modern music, we find, at the very end of the whole Sanctus, the double-bar, indicating the final completion of the melody. Within the melody, we perceive what looks like an ordinary bar in modern notation, occurring four times, and dividing the text into its five sentences:

1. Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.
2. Pleni sunt coeli et terra gloria tua.
3. Hosanna in excelsis.
4. Benedictus qui venit in nomine Domini.
5. Hosanna in excelsis.

It is clear, then, that this 'bar' is not a time-bar; for its purpose is not to divide the music into the mathematically equal 'measures' of modern music, but to mark off the sentences from each other. We also notice partial bars: a quarter-bar, crossing only one line of the staff, as, for instance, after the first word 'Sanctus;' and a half-bar, after the second 'Sanctus.' The half-bar represents a more important member of the period; the quarter-bar, a less important member. If it should prove, in certain cases, quite necessary to take breath at the quarter-bar, it is permitted to do so, but with great rapidity, and at the cost of the preceding note. At the half-bar, a longer breath may be taken, by touching the preceding note but slightly, and gaining most of its time-value

for breathing. At the full-bar, as you see, provision is made (indicated by the rest-mark) for a full breath.

"Since, then, the melody is not divided into mathematically equal 'measures,' its rhythm can not be like that of modern music. And yet it must have rhythm, or 'movement;' and, fundamentally, all rhythm is resolved into combinations of two beats or of three beats. Considering the eighth-note here as an indivisible unit, or beat, we shall infer the following rules (subject to certain exceptions which, however, we need not dwell upon just now). In general, then, we shall place an 'ictus' or stress of the voice (*a*) on every quarter-note; (*b*) on the first note of every group of notes; (*c*) on the note bearing the 'episema.' These rules may be modified by the general law that two ictus can not follow consecutively, since, by the basic principle of rhythm, rhythmical ictus can occur only at every second or third beat. I have translated 'ictus' by its ordinary equivalent of 'stress;' but modern poetry and modern music alike may convey a wrong impression to the mind when we speak of 'ictus;' for, in the Chant, the stress may be strong or weak. It is strong, when it coincides with the tonic accent of a word, as on the syllable *Sa* of 'Sabaoth, *Ple* of 'Pleni,' etc. It is weak, when it coincides with an atonic (unaccented) syllable, as in the case of the syllable *mi* of 'Dominus,' *ex* of 'excelsis.' It is stronger than in the last two (atonic) examples just quoted, when it falls on a secondary accent of the word, as in *Be* of 'Benedictus,' but it is weaker than the syllable *dic* of 'Benedictus.' It is therefore to be looked upon as very plastic and adaptable, not as something essentially heavy and hard. I can not do better than quote for you the condensed and admirably clear words of a recent writer on the subject:

The rhythmical ictus in itself is neither strong nor weak: it is only strong when it coincides with a strong note and its strength will be proportioned to the strength of such a note, whereas if it coincides with a weak note it will be weak. *The only strong down-beats* will be those which coincide with the tonic or with the melodic accents. Hence, too, the rhythmical 'touch,' when it

immediately follows a tonic accent, must never be so heavily rendered as to rob the tonic accent of its tonic character, nor must the strong accented note be so hammered as to deprive the following ictus of that peculiar 'touch' which makes us feel the light footfall of the rhythmical movement in its onward progress. It is the infinite variety of the nuances of the ictus that imparts variety, elasticity, undulancy, and life to the Chant.

"The few rules I have given will, by placing the rhythmical ictus in the proper place, secure that pleasant 'flow' or 'movement' of the melody which is necessary for all music."

"I think I can begin to see the rhythmic idea in the Chant," said Mr. Merrill. "We 'modern musicians,' acquainted only with what is, after all, a rather gross conception of measured rhythm, are too apt to associate with the word 'down-beat' something very heavy, such as the blow of the sledge on the anvil, the heavy tread of marching men, and so on. But the Chant idea is something more spiritual, more ethereal. Wedded as its music is, with a very intimate union, to speech (which it interprets and enforces), it is at least as subtle as speech itself, with the 'infinite variety' of nuances of which speech is capable. And while its rhythm is not mathematical and calculable by 'the rule of three,' it is nevertheless perceptible to a finer sense of 'flow' or 'movement.' I recall now, with an appreciation which until this moment I had lacked, the exquisite figure of Wordsworth, where he compares the swaying of a bough, stirred with the wind, to music —a music not appealing, however, to the sense of hearing, but merely, by its rhythmic movement, to the sense of sight:

> The soft eye-music of slow-waving boughs.

And James Russell Lowell, the devoted student of Wordsworth's poetry, borrowed the intimation of the figure, when he addresses the pine-tree as

> Unregretful the old leaves shedding
> That fringed thee with *music* before —

surely an exquisite description of the infinite play of move-

ment, not so gross as that of the boughs, but subtle and delicate, as that of the pine-needles, when the wind stirs them into multitudinous but delicate activity. To the poetic sense, the pine-tree is not 'clothed with fluttering leaves,' it is rather 'fringed with *music*' — something less ponderable, more spiritual."

"You remind me, by your poetical citations, of a fine saying of Nietzsche, that 'the Beautiful is light; all divine things walk on dainty feet.' If the Chant be not half-inspired (as some of its devotees were inclined to believe it to be), it is at least in so far divine, that it walks on dainty feet. Its footfalls are neither 'tick-tacks,' as some would complain, nor the heavy poundings of a bass-drum, as others would charge. Perhaps you will indulge me in another quotation from a present-day writer on the Chant:

This motion of the voice is, like the voice itself, immaterial; hence its subtle power, its delicacy, its suggestiveness. It is because material comparisons have been so much employed to describe Rhythm, that the true sense of Rhythmic motion has been so little understood. We are usually told (and we ourselves have used the same expression in former books), that Rhythm is the result of an accent, a strong beat, recurring at certain intervals and dividing time, to use a common simile, as do the strokes of a hammer on the anvil. But if we take up any good music, we find nothing at all resembling the stroke of a hammer on every so-called strong beat. (We are not, of course, speaking of popular melodies or dance music.) In Plainsong such a thing would be still more disastrous. Can we imagine (except as a parody) one of the beautiful and elaborate phrases, say in a Gradual, with a hammer-stroke on the first note of every rhythmic division? True, we want something to mark the steps of the movement, but there are other similes which might be more fittingly employed. A feather may fall to the ground; it makes no impression, it has no resonant result, yet it *falls*, it rests, it has found its Thesis. Again, the footfall of man may be heavy, but it may also be extremely light and elastic . . . Plainsong rhythm might be aptly illustrated by the flight of the bird, which calmly and gracefully beats the air with its wings.

"From all this it is clear that the rhythmical ictus is not, of its own nature, either strong or weak, heavy or light. It simply represents a point where the movement of the melody rests, in order to gain a new impetus that shall carry it forward to the next resting-place, which will of course be final, at the very end of the melody, but which, in any other place, will be but temporary. And by 'resting-place' is not meant 'stopping-place or delaying-place;' the rhythmical ictus does not necessarily lengthen a note on which it occurs. And especially should emphasis be laid upon the warning that a note with an 'episema' is not therefore any longer in singing than any other note. For practical purposes, the transcription may be followed literally, with its eighth and quarter-notes as indications of relative time-values."

"I presume, then," said Father James, "that sometimes, and doubtless frequently, the ictus is rather *mental* than *physical;* that it serves to divide what would otherwise be a mere string of unrelated sounds into clearly perceived 'strides' of the melodic movement; and that the necessity of thus dividing, (and in dividing, really binding) the movement, arises from some fundamental law of our being. I know, for instance, that the ticking of my watch is, objectively, a mere iteration of the same sound; but when I listen to it, sometimes I hear 'tick-tick, tick-tick, tick-tick, tick-tick,' while at other times I hear 'tick-tick-tick, tick-tick-tick'—a purely subjective phenomenon. On the other hand, I never hear 'tick-tick-tick-tick-tick' and so on indefinitely. The mind itself divides the tick-movement, and having divided it, binds the divisions together."

"That suggests another very important consideration for a good rendition of the Chant," I remarked. "While an ictus is a point of division, the singer should never lose sight of the necessity of binding one group of notes to the adjoining group. The movement of the melody must be very *legato*—smooth, well-knit; not like the progress of a grasshopper—a series of separate leaps, but like the progress of a bird, a continuous and smooth flight."

"I can easily understand the desirability of *legato* singing of the Chant," said Mr. Merrill; "but when you compare it to a bird's flight—something airy, light, elastic and ethereal —I confess that I fail to follow your thought. I have always imagined that in singing the Chant the main requisite was quantity rather than quality of sound; that a 'grand volume,' a great, loud effect, was desirable. Thus Mr. Stubbs, in his excellent little work on 'The Training of Choir Boys,' warns us against employing the voices of boys—at least generally —in 'Gregorian chanting.' To quote his exact words: 'The ponderous "thunder of the plain song" was never produced by the child's treble. If we must revive that sort of thing now, we shall succeed better with massive choirs of MEN. There is hardly anything that will tear a boy's voice to pieces quicker than Gregorian chanting. *It leads to fortissimo singing, coarseness, and voice fatigue.*' It is true that, as his further remarks imply, he fears that the low pitches chosen for what he calls 'Gregorian chanting' will tempt boys to use the 'thick register' or 'chest voice'—something which the whole of his volume is largely concerned with making impossible. But when he speaks of the 'thunder of plain song,' and adds the characterization of 'ponderous,' and relegates that song to 'massive choirs of MEN,' and speaks of '*fortissimo singing*,' he displays what I believe to be a very common view of the loudness and (begotten thence) the heaviness and dragging slowness of the Chant. I should suppose that the ambling, but progressive, gait of an elephant would better characterize the rhythm of the Chant, than would the elastic and light and graceful flight of a bird through the air."

"Mr. Merrill has very well expressed my own lifelong impression of the slow and heavy character of the Chant," said Father James. "And as both of you have dwelt on the bird-flight, I venture to repeat those exquisite words of the Book of Wisdom, which compare the life of man, in its brevity and subsequent oblivion, to the bird that

. . . flieth through the air, of the passage of which no mark

can be found, but only the sound of the wings beating the light wind: and parting the air by the force of her flight, she moved her wings, and hath flown through, and there is no mark found afterwards of her way.

Now, all this gentle, unobtrusive, delicate movement, leaving no "eye-echo' (if I may coin a phrase like Wordsworth's 'eye-music') after it, seems hardly a fit instrument for comparison with Gregorian Chant, one of whose few characteristic beauties must surely be the tremendous sound-effect produced by a large number of strong men's voices singing in unison. I am not saying this in cynical disparagement of the Chant, for there are things whose mere size, bulk, volume, is so impressive that they are reckoned 'sublime;' for instance, a huge mountain, an Egyptian pyramid, the roaring of the ocean in a storm, and so on. And I suppose that a Gregorian congregational service in such a vast temple as the Dom at Cologne, when it is thronged with men possessing—and using—stentorian voices, must be overwhelmingly sublime. Of course, when the same Chant is performed by only a few voices—as must be the case with many choirs in America—this one great beauty of the Chant will be lacking to it, and we shall feel only its melodic poverty, its quaint unusual rhythm, its barren, unisonous quality."

"You have stated the argument against the Chant very vividly," I laughed, "but, in my opinion, not very accurately as regards the simple facts of the case. I have heard that the exiled monks of Solesmes, at the Conventual Mass and Vespers in their little corrugated-iron chapel at Appuldurcombe in the Isle of Wight, sing the chants very softly. There are some eighty monks there. All of them sing softly, give what a trained musician beautifully called 'the cream of their voices,' and the resulting velvety quality, rich quietness, full but soft volume of sound, is said to be most attractive to all who visit their chapel—Catholics, Protestants, trained musicians, uncritical laymen, choirmasters, Gregorian experts, singers. 'The Beautiful,' says Nietzsche, 'is light' (pardon

the repetition). The singing is light, the organ accompaniment is light, the melodic emphases are light—I might say that the musical light and shade are both light. The melodies of the Chant thus possess a lightsome quality far removed both from dragging heaviness and from trivial exuberance. The flight of a bird remains my aptest instrument of comparison, after all. There is energy—but it is not spasmodic; there is force, but it is elastic; there is volume—but it is soft. When the melody rests, it does not drop like a stone, heavily, but alights like a bird, lightly.

"With respect to the question of 'melodic poverty,' Father James, I can only say that opinions must differ here, I suppose. Everything depends on the standard set up for melody. What constitutes melody? Richard Wagner was viciously assailed, when his epoch-making works first appeared, as a musician who could fill large volumes with musical notes, but who could not compose a 'melody.' His answer was 'Die Meistersinger,' replete with melody of the traditional standard, only differing in its subtle Wagnerian quality from the usual type of operatic melody. We now recognize that the 'music of the future' is melody of a purer type than that which had traditionally prevailed; and the Plainchant enthusiast will think to see in that specific Wagnerian quality and freedom from the rhythmic and melodic restraints previously enforced, a nearer alignment of Wagner with the medieval composers. In temperament, as in choice of subjects for his librettos, he was medieval rather than modern. No, the Chant is purest melody. It is unconscious of the restraints and adaptations of harmony; it knows not the manacles of mathematically equal measures of rhythm; it is wholly alien to the necessity of subjecting the word-text to that Procrustean bed which in our modern Masses lops off members of the text (when this seems too extended for the musical inspiration), and lengthens out the text by frequent repetitions (when the text seems too short for the musical inspiration). Its relation to the text is not that of a serf to a lord, or of a servant to a mistress, but of two individuals espoused freely and yet permanently,

forming a moral unit and yet enjoying individual rights and prerogatives which demand—and receive—reciprocal respect. Regarded in the light of its own native character and its own local atmosphere, the Chant is not properly chargeable with 'melodic poverty.' The real fact is, that it is all melody, through and through, and not such melody as is built up of figures or motives in our modern sense of musical composition, but very largely spontaneous and—free, free, free.

"With respect to the 'barrenness of its unisonous quality' —that, also, depends on the point of view. To ears accustomed almost solely to harmonic accompaniment of melody—ears that can scarce conceive of melody without desiderating harmony for its complete intelligence and appreciation—the Chant will doubtless appear 'barren,' unsatisfying, incomplete. On the other hand, those Chant experts who for many years have been hearing and singing the Chant, have gradually imbibed the spirit of unisonous melody, have indeed become saturated with its spirit, and—thus weaned from the prepossessions of modern music—really prefer the simple, unisonous, unaccompanied Chant to any, even the most felicitous, harmonized Chant.

"So, too, with respect to its 'quaint, unusual rhythm.' Frequent use of the rhythm will automatically lift from it the objection that it is 'unusual;' and it is not in reality a 'bull' to say that, by being more used, this Gregorian rhythm will gradually cease to be 'unusual.' The 'quaint' is the 'unusual'; a turbaned Mussulman would appear quaint on Broadway, but would appear the 'usual thing' in Beirut.

"I have often thought that modern musicians ought to be very careful how they speak of the Chant, lest they lay themselves open to the Arnoldian charge of 'damnant nec intelligunt.' It is only an ignorant man who will estimate the conversation of a group of Italians, for instance, as a 'funny jargon;' and it is a foolish, as well as an ignorant man, who will make sport of it as 'the chatter of apes;' for that 'funny jargon,' that 'ape-like chatter,' is simply the most mellifluous tongue under heaven. In the same way, a musician to whom

the Chant is a 'strange jargon,' is simply an ignorant musician, self-confessed; but a musician to whom it is a 'childish,' a 'barbarous,' an 'unscientific,' a 'ludicrous,' an 'impossible' musical 'stammering,' is simply as foolish as he is ignorant. If it is a fundamental maxim of prudence not to condemn what we do not understand, it is surely the 'ear-mark of folly' to ridicule and sneer at it. That music which could receive high praise from men like Rousseau, Mendelssohn, Wagner, Gounod—typical names representing different schools of music and different phases of religious belief and unbelief—should not be subjected to unthinking and off-hand judgment from those who were neither so fortunate as to have ever heard it fairly executed, nor so expert as to be able to read in its printed or manuscript pages the secret of its beauty."

"When you grow enthusiastic, my dear Martin, your auditors, as well as your amiable self, scarce notice the rhythmic lapse of time—although the 'tick-tack' of yonder eight-day clock, with its constantly recurring 'episema,' ought to warn us sufficiently.

We take no note of time save by its flight,

and its flight has now brought us to supper-time. Accordingly, if Mr. Merrill has no other engagement, we shall be enabled to banish from our evening meal the customary 'shop-talk' of parish-work, and entertain ourselves, like Milton's demons, 'in thoughts more elevate,' although, let us hope, not like them in finding

. . . no end, in wandering mazes lost."

Father James had timed his observations well; for at that moment the supper-bell rang; and, Adam-like, I moved to the door "pensive and slow;" wondering, indeed, whether my well-intentioned championing of the Chant had only left it "in wandering mazes lost."

(TO BE CONTINUED.)

WHO WROTE THE "ANCREN RIWLE"?

"THE 'Ancren Riwle' has long been known and appreciated by many of those who have made the literary antiquities of England and the history of its language the subject of their study and research." On reading these grave and reverend words what loyal Catholic could refuse his confidence to the learned editor and translator of the "Riwle," Vicar and Prebend though he be? And how could any English-speaking Catholic not feel grateful to the Camden Society from whose scholarship and generosity we have inherited the subject of this paper? And what lover of good taste in printing does not lift up his hands and eyes, saying with the Domine Samson, "Pro-di-gi-ous!" at the sight of the title-page adorned with a woodcut of Camden looking so learned and Elizabethan in his cap and ruff? For the sake of those who have not seen the original we give the title-page:

THE ANCREN RIWLE
A Treatise on the
RULES AND DUTIES OF MONASTIC LIFE
Edited and Translated
From a Semi-Saxon MS. of the Thirteenth Century
BY JAMES MORTON, B. D.
Vicar of Holbeach, Prebendary of Lincoln, and Chaplain
to the Right Hon. Earl Grey
(*Here comes the woodcut of Camden*)
LONDON
Printed for the Camden Society
MDCCCLII

Our theme is neither war nor love—but a book and its writer. And in truth it is only your literary daubers who require all the garish colors of war and love in which to dip their brush. Yet there are war and love enough between the quiet pages of our book—the endless strife of a man against the "other" who dwells within him; and the romantic love of tenderly reared maidens for their Spouse of blood.

By a strange freak of fortune the "Ancren Riwle" is oftener linked with the name of James Morton, B. D., than with that of its thirteenth-century author. But the Vicar of Holbeach and Prebend of Lincoln being, like the rest of us, a writer after the modern fashion, was wise enough to set his name and titles and the title of his patron, the Right Hon. the Earl Grey, on what is here not unmeetly called the title-page. Whereas the writer—monk, or friar, or bishop he may have been, scholar he must have been—who took thirteenth-century English as he found it on the Cotswolds and worked it up into a masterpiece—never thought of signing his name. But then a few years later on the Dumb Ox of Aquino is said to have written his masterpiece on scraps of parchment. It is an odd, freakish, ideal century in which the ends of the earth, kings and serfs, saints and sinners, crusaders and church-robbers, popes and friars, learning and ignorance, faith and superstition, good and evil, jostle each other on the stage; but act a play, part drama, part burlesque, which still holds the spectator who will steal into such a wraith-theatre as the Bodleian and there summon back the actors and their stage.

I have long wished to know what name ought to oust James Morton, B. D., from its place on the title-page of my hero-book. At this point of my article I will take my readers into my confidence by confessing that I believe I have come upon the writer; but of this later on. Not that I or you, dear reader, owe any grudge against the painstaking and scholarly chaplain to Earl Grey. To be quite frank, my only sorrow is that the editing or translating of the book should be left for the Camden Society and for the Anglican Vicar of Holbeach. Toward the said editor I feel nothing but gratitude. Even his mild anti-Roman virus cannot lessen my love for this lover of the "Ancren Riwle." Nevertheless I would dethrone him. I would set up the rightful object of all the worshipful respect offered up to the book by that countless band, " qui dormiunt in somno pacis," " who have made the literary antiquities of England and the history of its language the object of their study and research."

Let us see what the book itself says about its proto-parent. He is a scholar; he quotes Horace: "Ira furor brevis est;"[1] and Ovid, "Principiis obsta, sero medicina paratur."[2] Though to be sure he has only a thirteenth-century scholar's acquaintance with the classics. He is much more at home with the Latin of the Vulgate than of Virgil. But if he is no deeper than his century in classics he is no less deep than his century in theology; and having said this I do not see what more I can say by way of praise. He had not much occasion to write on dogma. But if he touches it you feel the strong, steady hand of the expert. In ethics he has made himself a master. It is the greater part of his book, and he never slips into untrue psychology or theology. His prologue is a sample of his manner:

"The upright love thee," saith the Bride to the bridegroom.[3] There is a law or rule of grammar, of geometry and of theology; and of each of these sciences there are special rules. We are to treat of the theological law, the rules of which are two: the one relates to the right conduct of the heart; the other to the regulation of the outward life. . . . And ye, my dear sisters, have often sought a rule from me. There are many kinds of rules; but among them all there are two of which, with God's help, I will speak at your bidding. The one rules the heart and makes it even and smooth, without knot or wound-mark of evil or accusing conscience "In this thou dost wickedly," or "This is not amended yet as well as it ought to be." This rule is always within you and rules the heart. And this is charity. Out of a pure heart and of a good conscience and faith unfeigned.[4] . . . The other rule is all outward and ruleth the body and the deeds of the body. It teaches how men should, in all respects, bear themselves outwardly, how they should eat and drink, dress, take rest, sleep, and walk. And this is bodily exercise which, according to the Apostle, profiteth little, and is as it were a rule of the science of mechanics which is a branch of geometry, and this rule is only to serve the other. The other is as a lady; this is as her handmaid.

[1] Epist. 1, 2.
[2] Remedy of Love.
[3] Cant. 1, 4.
[4] Sheer heart and clean inwit and true belief.

Be it observed that these rules are meant for certain English ladies who had walled themselves off literally from the world in sheer love of the King whose Cross their fathers and their brothers were fighting for in the Holy Land. You will notice the entire lack of—shall we say "hysteria"—which we are learning to expect in the writers of modern creeds. Like a true scholastic the writer of our book begins with a division, and maps out the ground he is going to cover. Be it also observed how shrewdly he remarks that the outer rule is a branch of mechanics, and so of geometry. He is not unacquainted with those scholastics of the thirteenth century who broached the great question of the coördination of the sciences. And whatever my readers may think, I seem to see the writer's grey eyes sparkle with inner mirth, otherwise kept under, as he suggests that this outer rule is a department of geometry. I commend this to the study of those who will go on accusing the monks and friars of the Middle Ages of following the letter and falling from the spirit.

Being a true child of the century he makes a minster of his Bible. It is not only God's word; but his own. He lives, thinks, dreams, meditates, prays, exhorts, rebukes, preaches, and dies in it. Every letter of it is sacred. Each word hides a mystery; just as each leaf, or finial, or crocket, or inscription in his beloved minster enshrines a proverb or teaches a lesson and raises his mind to God. Quite naturally he begins with a text. He would no more think of beginning his book otherwise than he would think of setting out for Rome without paying his dutiful respects to his Master in the minster. There is hardly a book of the Bible that he does not rifle to provide ghostly food for his dear sisters. He is too tactful to overlook the example for good or ill of Eve, Dinah, Bethsabee, Esther, the Bride in the Canticles, and the Blessed Virgin. Hebrew words are given their English translations. Though he is acquainted with traditional interpretations, he never fails to have his own point of view in commenting the words of Sacred Scripture. I will set down one passage, not because I think it the best but because it comes first to hand:

Against covetousness is our Lord's great poverty that waxed ever upon Him more and more. For at first when he was born He who wrought the earth found not on earth so much place as His little body might be laid upon. For so narrow was the space, that His Mother and Joseph sat with difficulty thereon; and so they laid Him up on high in a manger, "wrapped with clouts." So fair was He beshrouded, the Heavenly Creator, who beshrouded the sun! Afterward the poor Lady of Heaven fostered and fed Him with her little milk such as a maiden must have had. That was much poverty; but more came after. For He had yet at least food as fell to Him; and instead of an inn His cradle lodged Him. Afterward He Himself complained He had not where He might rest His head. Thus was He poor of lodging. Of meat He was so needful that when He had preached in the borough of Jerusalem on Palm Sunday all day, and night drew nigh, He looked all around Him, it is said in the Gospel, if any one would take Him to meat or lodging; and there was none. And so He went out of the great borough of Bethany to the house of Martha and Mary . . . But the most poverty of all came afterward. For stark-naked was he stripped on the rood. Though he complained of thirst, water might He not have. But the most wonder was that of all the broad earth He was not let have a little more dust to die upon. The rood had a foot or little more; and that was eke to add to His pain. When the world's Ruler would be thus poor, an unbeliever is he who loveth too much and coveteth the world's weal and joy.

There is no need to add that the writer of thoughts like these had studied more than glosses on the text. The Bible itself had become a spring whence he drew streams of devotion. He had not only read the text but realized it. Light had come to him from parallel passages. The Gospels were a real biography, a "vita vitae nostrae," and not a mere quarry whence men hewed questions of textual criticism.

Throughout the book we find the foot-prints of a wise leader of souls. Not every theologian is a wise one. Learning is something distinct from wisdom; for a good legislator may be a bad judge. Study makes the theologian, but experience makes the wise director. And the author of the "Ancren

Riwle" must have had experience; or else his wisdom is unaccountable. I will take but one charming example of it:

You shall have no beast, my dear sister, but one cat. An anchoress that hath cattle is a better housewife, as Martha was, than anchoress; and nowise may she be Mary, with peacefulness of heart. For then she must think of the cow's fodder, and of the herdsman's hire, flatter the heyward, defend herself when her cattle are in the pound and pay the hurt. Christ knoweth, it is a heavy thing when men in the town complain of the anchoress' cattle. . . . . Carry ye on no traffic. An anchoress that is a dealer deals her soul to hell's dealer. Take no charge in your house of other men's goods, neither cattle nor clothes. Neither take ye charge of the church vestments nor the chalice unless by force or great fear, for of such charges cometh much ill oftentimes. . .

Because no man seeth you nor do ye see any man be well pleased with your clothes, be they white or be they black. But let them be plain and warm and well-wrought—skins well-tawed; and have as many as you need for bed and back. . .

Ever I am more pleased the coarser the works ye do. Never make purses, to gain friends therewith; nor blodbenes of silk; but shape and sew and mend church vestments and poor people's clothes. . .

Ye shall have your hair cut four times a year to disburden your head; and be let blood as oft, and oftener if necessary; but if any one can dispense with this, I may well suffer it. When ye are let blood ye ought to do nothing that may be irksome to you for three days but talk with your maidens and divert yourselves together with instructive tales. Ye may often do so when you feel "heavy"; or "be for some world thing sorry or sick." Thus wisely take care of yourself "in your blood-letting" and hold ye in such rest that long hereafter may in God's service ye the more "manfully" toil; as also when ye feel any sickness; for it is great folly for the sake of one day to lose ten or twelve. Wash yourself wheresoever ye have need as oft as ye will.

All this may not be very high, ecstatic teaching; but it is human and wise. Notice the Anglo-Saxon devotion to the bath! Strangely enough, the Rule of St. Austin had laid

down regulations on this point of cleanliness. But as the Bishop of Hippo had in view the classical "balnea," which were clubs and shops as much as baths, scrupulous and unlettered nuns might have interpreted the words to mean a restriction on cleanliness. But my author asserts his Anglo-Saxon right to cold water!

There is no question about his literary power. In proportion to the shortness of the Rule, the number of words is amazing. His editor has drawn up a glossary of about four thousand. For the most part they are all mother tongue. When he uses a word from abroad it is because he can find none at home. And what words he does use! How I envy him his power to be understood as he writes words spoken round the hearth of the poor. Who does not begrudge him the word "ortrowen," to over-believe, to put too much trust in? To me it was a prime joy to come across a word of my childhood now fairly driven from its home in written English. Men from the south of Scotland, and from the northern counties of England and Ireland still handle the word "to thole," i. e. to bear pain, which has no other equivalent in the language. "To bear" is ambiguous. "To thole" always means "to bear pain." The root is still found in the German "geduld," i. e. patience. The writer of the "Ancren Riwle" found it still living in the Cotswolds and could draw from it such strong sterling words as "tholemode" (patient), and "tholemodness" (patience).

There are passages of our writer which are fit to rank among the classics of our mother tongue. Humor is never lacking; it sometimes broadens down through mirth almost to merriment. As we have given our "tholemode" readers a sample of his mirthfulness, it is but fair to quote the writer in a mood of fine feeling meetly worded:

Thy love, saith our Lord, is either to be altogether freely given, or it is to be sold, or it is to be stolen and taken by force.

If it is to be given, where couldst thou bestow it better than upon Me? Am not I the fairest thing? Am not I the richest

king? Am not I of noblest birth? Am not I the wisest of the wealthy? Am not I the most courteous of men? Am not I the most liberal of men? For it is commonly said of a liberal man that he cannot withhold anything—that he hath his hands as Mine are, drilled. Am not I of all things the sweetest and most gentle?[5] Thus thou mayst find in Me all the reasons for which love ought to be given. . . .

If thy love is not to be given, but thou wilt by all means that it be bought, do say how. Either with other love, or with something else? Love is rightly sold for love; and so love ought to be sold and for nothing else. If thy love is thus to be sold, I have bought it with love over all other. For of the four most loves I have shown toward thee the most of them all. And if thou sayest that thou wilt not set so light a value upon it but that thou wilt have yet more, name what it shall be. Set a price on thy love. Thou never shalt say so much that I will not give thee, for thy love, much more. Wilt thou castles and kingdoms? Wilt thou wield all thy world? I will do thee better; I will make thee, with all this, Queen of Heaven. Thou shalt be sevenfold brighter than the sun; no ill shall ever harm thee; nothing shall vex thee; no weal shall be wanting to thee; all thy will shall be wrought in heaven and earth; yea, even in hell. Heart shall never think of such bliss, that I shall not give more for thy love—immeasurably and endlessly more—all Croesus's wealth, and Absolom's fair beauty;[6] . . . . Asoel's swiftness, who strove in speed with a hart; Samson's strength, who slew a thousand of his enemies at one time and alone; Cæsar's liberality; Alexander's renown;[7] Moses's dignity. Would not a man for one of these give all that he possessed? And all of these things against My bid are not worth a needle!

And if thou art so very self-willed[8] and so out of thy mind that thou, without losing anything, forsakest such gain with every kind of bliss, lo! I hold here a sharp sword over thy head to deal life from soul and to sink both into the fire of hell to be there the devil's paramour shamefully and sorrowfully world without end.

Answer now! and ward thyself, if thou canst, against Me; or grant Me thy love on which I yearn so strongly; not for My own, but for thy great behoof.

[5] Swotest and swetest.
[6] Schene white.
[7] Hereword.
[8] Swuthe.

It is hard to see how thoughts could be nobler or words more matched in thoughts than in this unmeasured song of divine love.

It is hard to quit this field of literature for one of pure criticism. But if the task must be undertaken, it had better be undertaken in as formal a manner as possible. I will therefore lay down three theses, with their proofs:

I. THE RULE WAS WRITTEN BY AN AUGUSTINIAN.

1. It begins, like the Rule of St. Augustine, with charity. We have already quoted the passage.

2. The only Rule quoted is that of St. Augustine. "An immodest eye is the messenger of the impure heart" (p. 61).

3. The close of the "Ancren Riwle," from page 425 to page 431, is little less than a simple commentary on St. Augustine's Rule.

But I need not dwell on a point which, besides being almost self-evident, is strengthened by the second thesis, viz.:

II. THE RULE WAS WRITTEN BY A DOMINICAN.[9]

1. Father Dalgairns closes the question saying: "The only thing that is certain is that it was written by a Dominican, for the list of prayers which the writer enumerates as having been in use among the lay brothers of his Order is nearly identical with those ordered in the Rule of St. Dominic."[10]

The exact words of the "Riwle" are: "Our lay brethren say thus their hours: for Uhtsong (Matins) on 'Werkedawes' (ferial days) eight-and-twenty Paternosters; on holidawes (feast days) forty; for evesong fifteen; for every other time, seven." Hence—

		"Ancren Riwle:"	Dominican Riwle:
Matins	Ferial Days	28	28
	Feast Days	40	40
Vespers		15	14
Little Hours		7	7

[9] Dominicans follow the Rule of Saint Augustine.

[10] "The Scale of Perfection," Introduction, p. xii. London, 1870.

It will be seen that the only difference is in Vespers, where the "Riwle" has fifteen and the Dominican Constitution fourteen. But it is not unlikely that fifteen is a misprint for xiv; seeing that 28 (Matins) and 14 (Vespers) are multiples of 7 (Little Hours).

The Rule has often been attributed to Richard Poor, Bishop of Salisbury. But is there any evidence of his having been a religious? And if not, how could he write "our lay brothers?"

It is noticeable that (p. 47) the writer gives a different number for the use of the sisters, viz.:

Matins, 30 Paters and Aves;
Vespers, 20 Paters and Aves;
Little Hours, 15 Paters and Aves.

2. The author gives a famous Dominican devotion to Our Blessed Lady, first published by Blessed Jordan of Saxony, second Master General of the Order (1222-1237). This devotion consisted of five psalms or canticles beginning with the five letters M-A-R-I-A, viz.:

*M*agnificat;
*A*d Dominum cum tribularer clamavi;
*R*etribue servo tuo;
*I*n convertendo;
*A*d te levavi.

Blessed Jordan of Saxony visited England—Oxford especially—in 1229. But we shall have more to say of Blessed Jordan.

3. In speaking of the penance done by sisters who have made mistakes in choir the "Ancren Riwle" says, "if you blunder in words or mistake a verse, make your *venia*" (p. 47). "Facere veniam," to make the *venia,* is still the technical word in use amongst the brethren of St. Dominic.

4. There is a curious reference to *black* and *white,* the Dominican colors, viz. "the black cross is proper to those who are doing penance. . . . The white cross is appropriate

to . . . purity" (p. 51). Again, "Answer ye any one who asks you concerning your order, and whether white or black, say that ye are both . . . and of the Order of St. James" (p. 11). The Dominicans were often called Jacobites from their famous convent of S. Jacques at Paris.

5. Many other rules confirm this proof—the prologue on outward and inward uniformity (p. 13); the insistence that the rule shall not bind under vow (pp. 7-9; 413); the bloodletting four times a year (p. 423); the blessing of any drink taken between meals (p. 35).

III. The Rule was Probably Written by Friar Robert Bacon, O.P.

1. Perhaps not fifty ecclesiastics in England had the grasp of literature, theology, humor, and experience needed to write the Rule. And of these probably not five Dominicans could have been found equal to the task. Robert Bacon would have been one of the five.

2. The rule has always been associated with the Diocese of Salisbury. The "Biographia Britannica" [11] says he was treasurer of the Cathedral of Salisbury.

3. The translator and editor thinks the Rule must have been written about the first quarter of the thirteenth century. Now Robert Bacon died in 1248, having taken the habit of St. Dominic about 1229.

4. The editor thinks the dialect of the "Riwle" is West of England. He says: "It bears a considerable resemblance to the older text of Lazamon, which from the internal evidence is known to have been written on the banks of the Severn" (pp. xxii, xxiii). As his famous nephew Roger Bacon is supposed to have been born at Ilchester in Somersetshire, it is likely that Somersetshire was the family dwelling-place. And long residence at Oxford or Salisbury would but steep him more and more in the dialect which later on was to give us the works of the Bard of Avon.

[11] Quoted in the "Dictionary of National Biography," art. Robert Bacon.

5. The writer was evidently an old man. At the close of the "Riwle" he playfully suggests how much it has cost him to write his book. "God knows it would be more agreeable to me to set out on a journey to Rome than to begin to do it again" (p. 431). Robert Bacon was born about 1160-1170, according to the "Dictionary of National Biography."

6. The writer shows a sturdy love for the speech of his forefathers. Is not his "Riwle" in the vulgar tongue almost unique? Rules were commonly written in Latin. Robert Bacon, like his friend St. Edmund of Canterbury, was strongly set against the "foreigners" who were working such mischief at the Court of Henry III.

7. The author of the "Ancren Riwle" had a keen sense of humor. Robert Bacon, who was so opposed to the influence wielded over Henry III by Pierre des Roches (Petrus de Rupibus) put the following riddle to the King and Court: "Lord King, what is the greatest danger to those who are crossing the Straits?" And then he answered, "Petrae and Rupes."

8. Roger Bacon showed his attachment to Blessed Jordan of Saxony and to St. Edmund of Canterbury by copying the Salutation of the one and writing the life of the other. From both he would have learned a certain chivalrous reverence and—if we may use the word—devotion, to nuns. The Master General was always their champion; the Archbishop wrote his "Mirror" for "his dear Sisters."

With this last shred of proof we bring our search to a close, leaving to abler hands the task of answering, or, still better, completing what we have said so ill. If our guess is far from the mark, yet has our work not been in vain, since it has brought us in touch with a writer whose literary powers, great as they were, were dwarfed by a humility that hid them from the men of his day and of all time.

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THE LIFE OF CHRIST IN THE MODERN PRIEST.

IF Christ came as man into one of our great modern so-called centres of Christian civilization, how would we receive Him? Mr. Stead, who knows something of the temperament and ways of modern Christians in the Old and in the New World, seems to doubt that "the Son of Man" would meet with any more cordial recognition—after all we have preached and written about Him—in Chicago or in Manchester than He found in the cities of Judea or of Galilee. The question is not, and need not be, put in irreverent mood. It is a very practical one, and the candid answer to it offers a much surer test of orthodoxy and missionary efficiency than would elaborate statistics as to what we Christians, and in particular we priests of the Catholic Church, have done for truth and virtue as fundamental factors of a really Christian civilization. For we priests make a greater and more direct claim of representing Christ in the modern world, than any minister or interpreter of His doctrines among the various Christian sects. There must be some evident affinity, some likeness that cannot be misinterpreted or remain unrecognized by any one attentive to truth, between—I will not say our personality as priests, since that might imply a question of merit, but—our methods and His as shepherds of His flock. The system, the way we conduct the affairs of the Church, if it be right, cannot fail to suggest at any time Christ's personality in such wise that those familiar with His teaching should say or think that if He were present and in our place He would be likely to adopt a similar method, or would at least approve the means and measures which our ecclesiastical guides deliberately sanction as proper for the spread of His Kingdom among the children of the world.

The pertinent question, therefore, that confronts us in the matter of our claim to represent Christ, or rather His authority in our mission to teach and to save sinners, is: How would He answer our invitation to take part in those various priestly activities that daily go on amongst us, as one of our pastoral

or diocesan body? We know how He came to the Jewish festivals in the temple, to the nuptials at Cana, to Simon's house for dinner. If He came into our churches at the late Mass on Sundays; if He listened to our sermons; if we found Him at the sickbed at the moment we came to administer Viaticum and Extreme Unction; if He entered our parlor, our library, our dining-room while we are entertaining a group of the Fathers at table, would He be promptly welcome? No doubt many a pastor will say: "Yes, in my house He would be welcome, and He would find nothing that His zeal for the honor of God would condemn, apart from those personal shortcomings which are the accompaniment of our inherited nature." But my concern is not with individual priests nor with their personal state of perfection; affairs of conscience are not necessarily affairs of truth or public good. The question still remains: Are we as a class tolerant of methods and actions that, whatever their intrinsic worth or the motive that prompts them, are not in harmony with the practice and teaching of Christ? It is quite possible that a thing or a system may be good for one purpose and yet wrong when applied to another; and tradition, custom, or fashion may give an appearance of reason and right to actions that are both absurd and injurious. There is a strong presumption that what is done in the name of religion is wrong if it fail in its professed purpose of making truth and God's law known and obeyed, whatever other successes it may achieve.

Let us imagine that Christ in person were to assume the task of visiting in regular order our different dioceses. After all, the matter does not require much imagination for we believe that He does make such scrutiny of our doings as a careful visitation implies, even though our eyes are momentarily closed to the fact. What would He say about—

—our construction of costly churches in His honor when this system of honoring Him obliges us largely to concentrate our pastoral activity upon the collection of funds, whereas a larger number of modest conventicles would allow us better to reach and serve our people spiritually? Or—

—the system (largely the result of the above method of spreading our religion) that obliges the sheep to seek the shepherd when they are sick, whilst he seeks them only on collecting tours? Or—

—the system of advertising ourselves and our successes in the newspapers, making the Church a sort of show-business assumed to require such forces of attracting, whereas devotion and steady labor might do for our churches what such means did for a Curé of Ars in his out-of-the-way place? Or—

—our standard of preferments in which the question of "Who is he?" is a more potent determinant than "What is his ability to govern and teach wisely?"; or the system of honoring those whom we would pay off for services rendered, "promoventur ut amoveantur," at the expense of the Church whose treasures we hold in trust for the strengthening of virtue? Or—

—the system of feasting our friends and downing our neighbors? Or—

—the system of recreating by attending theatricals and games, making expensive and useless journeys that stamp our tastes as worldly, whereas our profession is to combat this spirit of the world?

These are some of the things on which Christ might look with displeasure, for we cannot, except by special and unnatural pleading, harmonize these methods with such as He recommended to His followers for the spread of His Kingdom on earth. The argument that is most potent in behalf of our practices, different as they are from the model laid down in the Gospel, is that what is almost universally done must have some cogent reason to be accounted for by the altering circumstances of times and places; or that, if Scripture is appealed to as a guide of action, tradition has an equal claim, at least to be the interpreter of the teaching of the Gospel.

When appealing to tradition as a precedent for right doctrine and practice in matters of religion, we have to distinguish between the explicitly approved Tradition of the Universal Church and those partial traditions that have their sole sanction in local and temporary toleration, but are as a rule

contrary to the written law. If the history of Religion and of the Church teaches one truth more pregnant with warnings than another, it is this, that the clergy and people of any period are drawn to a downward current by traditions which eventually take the place of the written law. This fact is instanced by our Lord reproving the Pharisees (Matt. 15:3). To divert the current of such traditions often requires, as in the case of nearly all great reformers in the Church, great sacrifices, even, as in the case of our Lord, the sacrifice of life.

Christ's attitude toward us, if He unexpectedly appeared as man in our midst, would then be influenced not so much by traditions of clerical living or of ecclesiastical practice, but rather and solely by certain fundamental principles which He Himself laid down in unequivocal and unalterable terms, and which He illustrated by a very definite practice in His manner of life and in the injunctions which He gave to those who professed to follow Him. What are these principles, plainly recognizable in the doctrine and life of Christ, supposed to be traceable and verifiable in every priest who claims to do Christ's work in our day?

A complete and detailed answer would cover the main maxims of the Gospel. Faith, promptness to take up the yoke, courage, self-denial—all these qualities may be summed up in the exercise of charity as a common requirement of the Christian law. But in the Apostles that charity was emphasized. To love one another and to feed the flock were to be the one great test of the Apostolic followers of Christ and the primary lesson conveyed in the election of Peter to the sovereign pontificate. In making Himself the Good Shepherd Christ gave us the model of that calling in which we are distinguished from the faithful whom He entrusts to our care. Although the principle of charity is as old as the world, comprising the observance of all the laws in the Decalogue and the Thorah (Lev. 19:18), it became in an especial and as it were new form the testamentary bequest of Christ to His immediate followers and interpreters. "A new commandment I give unto you: that you love one another as I have loved

you." How was it new? In this, that the old law of charity given the Levites, "Thou shalt love thy neighbor as thyself," had been supplanted by a tradition that was contrary to the original law. St. John who reports the words of Christ's testament to us, and who understood their full bearing probably better than the rest of the Apostles, repeats twice the significant expression "that you love one another," as if to intimate that they expressed the cardinal principle, the badge of the apostolic priesthood, the passport by which men would recognize Christ's messengers everywhere and at all times. "By this shall all men know that you are My disciples, if you have love one for another." [1] This law of love, although it existed from the beginning, had not been fully understood. The principle of love, eternal though it must be, had received its interpretation from the collateral precepts of justice which in the Mosaic reformation had of necessity to precede the injunction of love, since man must be just before he can be rightly generous. Even the Levites were made to understand this when Moses first spoke to them, warning them against traditions: "Do not the things which they have done that have been before you." [2] That the law of equity had been unduly exaggerated into a precept of retaliation, tolerated but not sanctioned, appears plainly enough from our Lord's interpretation of the Thorah. The lawyer who asks for a summary of the supreme law is answered by the question, "How readest thou the law?" And when he cites that law, our Lord interpreted it by the example of the Samaritan.

If then Christ should find this one characteristic note among His ministers, if He should recognize it in the various exercises of our ministry in behalf of each other and of the flock, we may be assured of his approval of our methods, and that the words He addressed to His first priests: "You are My friends," [3] apply also to us. Of course this must sound trite to our ears, unless we can give it new realization by reflexion.

[1] St. John 13: 34, and 15: 12.

[2] Lev. 18: 30.

[3] St. John 15: 14.

It may help us to do so when we see how St. Paul interprets the words of Christ to the future shepherds of His flock, which includes Jew and Gentile without distinction.

Dr. George Gilbert, author of "The Student's Life of Jesus" commenting, in another of his recent works,[4] upon the principal elements in the earthly (Messianic) work of our Lord, develops by illustration from the teaching of St. Paul the idea that Jesus set up a perfect standard of life. "Paul teaches that what He [Christ] was, He was for us, and that we may and must aspire to be like Him. The fact that Jesus set forth the divine ideal of human character and life constituted one fundamental element in His earthly service" (p. 67). The Apostle of the Gentiles makes, first of all, certain general statements about Christ as our standard, and in these he singularly emphasizes the note of joy which is so characteristic of the true missionary, whether abroad as may be noted in the life of St. Francis of Assisi, or within the parish as in the case of St. Philip Neri. "Ever follow that which is good toward each other, and toward all men; always rejoice: extinguish not the spirit!"[5] But when we consider certain specific elements which St. Paul recognizes in the life of Christ, we come to understand better in what features particularly the life and character of Christ are to be reproduced in us. The "new commandment" of which St. John speaks is fulfilled by walking in love (Ephes. 5:2), that is to say showing forth the meekness of Christ in bearing others' burdens. With regard to priests, he tells Timothy to hold them in double honor, first of course in their capacity of ministers of Christ, and then because of their worth as good administrators in their pastoral affairs, especially if they labor as missionaries "in the word and doctrine" (1 Tim. 5:17). But "charity, patience, mildness," are the terms which he burns in upon the memory of his disciple of Ephesus. And these are only repeated in a negative form, when he bids him

[4] "The First Interpreters of Jesus," Macmillan.

[5] 1 Thess. 5: 15.

be "no striker, but modest, not quarrelsome, nor covetous," a man "having a good testimony of them who are without." When he greets Timothy it is with "grace, mercy ,and peace," not only from God the Father, but in a distinct manner from Christ Jesus our Lord." [6] And the very first thing he tells him after that is that the law of God is love: "The end of the commandment is charity, from a pure heart, and a good conscience, and an unfeigned faith." Referring to disputes about faith and morals such as naturally arise among the clergy the Apostle insists that the minister of Christ "must not wrangle, but be mild toward all men, apt to teach, patient." Again and again he sums up the right conduct of Timothy in this command of love, as if it were the whole of Christ's legacy: "But thou hast fully known my doctrine, manner of life, purpose, faith — long-suffering, love, patience." The same lessons he enjoins upon Titus, whom he wants to be "hospitable, gentle," "to speak evil of no man," and so to teach others, "not to be litigious, but mild; showing all gentleness toward everybody;" and this he has learned from Christ "when the goodness and kindness of God our Savior appeared."

Perhaps no single letter of St. Paul so distinctly sounds the note of pastoral charity, binding a priest to his people, as the Epistle to Philemon. The latter had a servant, Onesimus who, having robbed his master's house at Colossa, fled to Rome and there was brought to the Apostle. Having exhorted and converted the slave to a better mind St. Paul sends him back with a letter to Philemon. In this letter he does not make use of his authority to force Philemon to forgiveness of his servant. On the contrary, he writes: "Though I have much confidence in Christ Jesus, to command thee that which is to the purpose—for charity sake I rather beseech since thou art such a one as Paul, an old man, and now a prisoner of Jesus Christ, I beseech thee for my son . . . Onesimus . . . whom I have sent back to thee." Philemon is to re-

[6] II. Tim. 1:2; Tit. 1:4.

ceive him, not as a servant, "but as a most dear brother . . . if therefore thou account me a partner, receive him as myself. And if he have wronged thee in anything, or is in thy debt, put that to my account. I, Paul, have written it with my own hand: I will repay it." And all this by reason of the likeness of Christ in himself, however unworthy he deemed himself to be.

Thus too he appeals to the Corinthians by the meekness and gentleness of Christ: "I, Paul, beseech you by the mildness and modesty of Christ" (II Cor. 10:1); to the Thessalonians he appeals that the Lord direct their hearts "in the charity of God and the patience of Christ" (II Thes. 3:5). It is the same note everywhere: "Be ye followers of me, as I am also of Christ." It is manifest from a survey of Paul's words regarding the imitation of Christ, as writes Dr. Gilbert, already quoted on this subject, that "he saw one of the fundamental services of Jesus in this, that Jesus gave men a divine ideal of life. In this great feature he surely echoes the teaching of Jesus Himself." [7]

We can well understand, then, that neither faith, nor sacrifice, nor sacrament, however immeasurable their intrinsic value, fulfils its purpose through the ministry of the priesthood without that vivifying spirit of paternal and fraternal charity which makes our offering acceptable to God. To say that the administration of the sacraments cannot be frustrated by the heartlessness of the ministering priest is to state a truism which includes the notion that we rely upon mechanical action for the *ex-opere-operato* effect of the sacraments. For such mechanical action God had no need to select a priest, since it could be effected automatically like physical growth. If nevertheless God selected men to act through the sacraments, He did so precisely in order that the element of rational love should enter upon and render fruitful the virtue that proceeds from Christ's merits. We can readily imagine how the Holy Sacrifice may be entirely void of the intended fruit

[7] L. c., p. 69.

for which it is offered, because the intermediary who nominally offers it lacks the charity that gives life to the demand for the graces flowing from the Precious Blood. And although the prayer of the Church goes forth, it may be intercepted or rather counteracted by the ill-conducting capacity of the human mediator on whom the offering is made to depend. The fact that Christ still offers Himself in this act does not alter the hurtful condition, for the Son of God having offered Himself once for all, effects His atonement in any case for those who are rightly disposed, and the repetition of the Holy Sacrifice on our altars derives its distinctive additional merit only from the disposition of the intermediary who applies it to definite temporal needs and objects. What is said here of the Holy Sacrifice is true of the other sacraments. They do their salutary work, but, unless the minister act through a spirit of love, he has no rational share in their administration and is apt to hinder the full flow of the sacramental graces into the heart of the recipient by his incapacity to properly interpret or transmit all that God attached to the institution. The virtue of Christ that went out upon the sick woman (Matt. 9:20) through the hem of His garment might have actually been intercepted by the very persons whom she desired to bring her near to Him; yet the fact would argue no lessening of Christ's power or goodness, nor any lack of disposition on the part of the woman to be cured.

The sacraments are the lifeboats intended to save us from shipwreck. One may get into the safety-boat and so escape conflagration or drowning by going down with the great vessel of worldliness; but even a lifeboat is uncertain safety unless it be manned by one who knows how to direct and manage the rudder. If priests are the life-saving crew of the world, they are so efficiently only when they put their heart into the work which of course they mostly do because their own safety depends on it as well.

The modern priest then, unless He be like to Christ in this, is not like to Him in anything, is not furthering the interests of the Church, nor serving in any efficient or meritorious way

the amelioration of human conditions; for what the sacraments save *ex opere operato* he lets go *ex opere non recte operantis*. Yet he is and may be a very busy man withal, and one of good repute and successful as the world doles out its nominal judgments. Some one has said of the busy or active man in the priesthood that he may have an occupation yet have no object in life. He works in treadmill-fashion, that is, he succeeds without making progress, although he gets his oats and water when the work is done, whether there is much grain or little under the straw that is threshed.

Accordingly in our study of the Life of Christ we gain light in proportion as we attend to and enforce upon ourselves the development and application, for the guidance and energizing in our own lives, of the principle of charity. That principle acts upon the whole like fire. It enlightens the mind and warms the heart inasmuch as we cultivate it by study and in our household or put it forth in our preaching in the pulpit, and in our pastoral work for our people.

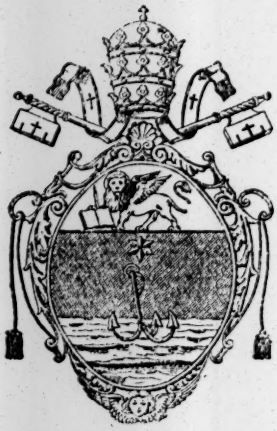
If we love one another God abideth in us and His charity is perfected in us—"God is charity;[8] and he that abideth in charity abideth in God and God in him."[9] And this commandment we have from God that "he who loveth God loves also his brother."[10] That love is measured, not by monumental achievements of priest or bishop, but by the influence he exercises upon individual souls, and the number of souls whom he thus reaches by the energy of self-denying love.

FRA ARMINIO.

[8] 1 John 4: 12.

[9] *Ibid.*, 16.

[10] *Ibid.*, 21.



Analecta

EX ACTIS PII PP. X.

DILECTO FILIO NOSTRO JACOBO S. R. E. PRESB. CARD. GIBBONS, ARCHIEPISCOPO BALTIMORENSI, CETERISQUE VENERABILIBUS FRATRIBUS ARCHIEPISCOPIS ET EPISCOPIS FOEDERATARUM AMERICAE SEPTENTRIONALIS CIVITATUM.

Dilecte Fili Noster et Venerabiles Fratres, salutem et Apostolicam benedictionem: Absolutis, ut accepimus, ferme aedibus, quas Delegatus Apostolicus Washingtoni posthac habebit sibi proprias ad incolendum, libenter facimus, ut per has litteras benevolentissimum vobis animum Nostrum testemur. Vos enim, quum Delegatum Nostrum videretis paullo habitare angustius, quam deceret eum qui nostram apud vos personam sustinet, subveniendum hac quoque in re tenuitati Sedis Apostolicae decrevistis; ultroque collata pecuniae copia, honestius ipsi commodiusque domicilium comparastis. In quo vestra non solum laudanda liberalitas est; sed etiam et praecipue studiosa voluntas erga Pontificem Romanum cujus dignitatem maximae vobis esse curae ostendistis. Quare gratias vobis Nos quidem agimus pro tributo nobis officio, singulares; per-

amplas autem referat, precamur, Christus Dominus, cujus Nos, nullo Nostro merito, gerimus vices; actuosamque virtutem vestram ad laetiora quotidie incrementa Ecclesiae, lectissimis gratiae suae muneribus, promoveat. Horum auspicem et peculiaris Nostrae benevolentiae testem, vobis, Dilecte Fili Noster et Venerabiles Fratres, itemque vestro cujusque Clero ac populo Apostolicam benedictionem amantissime in Domino impertimus.

Datum Romae apud S. Petrum die 9 Novembris anno 1906, Pontificatus Nostri quarto.

PIUS PP. X.

II.

DILECTO FILIO IOSEPH AERTNYS SACERDOTI E SODALITATE SS. REDEMPTORIS—WITTEM.

Dilecte fili, salutem et Apostolicam benedictionem: Tuos de morali theologia libros quemadmodum iucundo animo, oblatos muneri, accepimus, ita libenti et grata voluntate dilaudamus. Equidem magister disciplinae tam gravis, qui quinquennia esset quinque in tradenda theologia morum emensus, nullum poterat uberiorem sive scientiae sive usus rerum proferre fructum, quam qui editus a te est. In quo non perspicuitas sententiarum placet sola, sed gravitas etiam rerum, optimis suffulta non tam auctorum quam rationum fundamentis; quamquam, si doctorum velimus praestantiam spectare et pondus, eum tibi reperimus delectum habitumque constanter ducem, quem huius studiosus quisque doctrinae inoffenso semper decurrat pede. Quamobrem meritum te praeclare quum de clericis in studia incumbentibus, tum de sacrarum confessionum administris, gratulatione prosequimur et voto; tali nempe voto, ut non modo perficiendae sacerdotum scientiae prosis abunde, sed etiam parandae facilius fidelibus multis saluti. Testem benevolentiae Nostrae auspicemque coelestium gratiarum Apostolicam tibi benedictionem peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die 2 Maii anno, 1906, Pontificatus Nostri quarto.

PIUS PP. X.

III.

TRIBUITUR MAGISTRO GEN. O. P. FACULTAS DELEGANDI SACERDOTES AD RECIPIENDOS CHRISTIFIDELES IN SOCIETATEM SS. ROSARII.

Beatissime Pater: Fr. Hyacinthus Maria Cormier, Magister Generalis Ordinis Fratrum Praedicatorum, ad pedes S. V. provolutus, ab Ea humiliter petit sibi suisque Successoribus fieri facultatem delegandi ubique locorum Sacerdotes, sive Regulares sive Saeculares, ad hoc ut Christifideles utriusque sexus in Societatem SS. Rosarii recipere, eorumque Rosaria, Rosas et candelas benedicere valeant, cum applicatione Indulgentiarum a Summis Pontificibus eidem Rosarii Confraternitati concessarum, firmo remanente onere mittendi, data opportunitate, adscriptorum nomina ad aliquam Confraternitatem canonice erectam.

Iuxta preces, die 31 Iulii anno 1906.

PIUS PP. X.

IV.

IAM ABROGATA CENTUM ANNORUM TOTIDEMQUE QUADRAGENARUM INDULGENTIA FRATRIBUS AC SORORIBUS SOCIETATIS A SS. ROSARIO, IPSIUS ROSARII SIGNA DEVOTE DEFERENTIBUS, SEMEL IN DIE LUCRANDA, RURSUS CONCEDITUR.

Beatissime Pater: Fr. Hyacinthus Maria Cormier, Magister Generalis Ordinis Fratrum Praedicatorum, ad pedes S. V. provolutus exponit quod Innocentius VIII, in Bulla "*Splendor paternae gloriae*," diei 26 Febr. 1491, ita edixerat:

"Nos cupientes ut ipsi Confratres et Consorores sedulius Rosarium praedictum ob Virginis Mariae reverentiam deferant... quo ex hoc dono caelestis gratiae uberius conspexerint se fore refectos, de Omnipotentis Dei misericordia ac Sanctorum Petri et Pauli Apostolorum eius auctoritate confisi, volumus et Auctoritate Apostolica ordinamus et concedimus, ac omnibus et singulis confratribus et consororibus conscriptis, vere poenitentibus, nunc et pro tempore existentibus, Rosarium deferentibus centum annos et totidem quadragenas Indulgentiarum de iniunctis sibi poenitentiis, misericorditer in Domino indulgemus.

" Praesentibus perpetuis futuris temporibus duraturis."

Cum autem huius Indulgentiae mentio non reperiatur in Catalogo Indulgentiarum, die 29 Aug. 1899, a fel. rec. Leone XIII approbato, quo edicitur " quascumque alias Indulgentias Confraternitatibus Sanctissimi Rosarii tributas, abrogatas, seu revocatas esse censendas," praedictus Magister Generalis, suo et omnium SS. Rosarii Confratrum et Consororum nomine, humiliter et enixe Sanctitatem Vestram rogat ut praedictam centum annorum et totidem quadragenarum Indulgentiam, semel in die lucrandam ab iis qui Rosarium apud se, ob Beatae Virginis reverentiam, devote gestaverint, renovare, renovatamque declarare dignetur.

Iuxta preces in Domino, die 31 Iulii anno 1906.

Pius PP. X.

E S. CONGREGATIONE INDULGENTIARUM.

Declaratur Numismati Iubilari Sancti Benedicti adnexam non esse Indulg. Plenariam Portiunculae.

Procurator Generalis Ordinis Fratrum Minorum Sancti Francisci huic Sacrae Congregationi Indulgentiis Sacrisque Reliquiis praepositae sequens dubium dirimendum exhibuit, nempe:

" Utrum Numisma Sancti Benedicti Iubilare, a sanctae memoriae Pio Papa IX, per Litteras Apostolicas in forma Brevis sub die 31 Augusti anni 1877 specialibus Indulgentiis ditatum, adnexam habeat Indulgentiam Portiunculae?"

Et Eminentissimi Patres ad Vaticanum in Generali Congregatione coadunati die 7 Augusti 1906 proposito dubio respondendum mandarunt: " *Negative.*"

Quam resolutionem Eminentissimorum Patrum Sanctissimus Dominus Noster Pius Papa X, in Audientia habita ab infrascripto Cardinali Praefecto die 8 eiusdem mensis et anni, ratam habuit et confirmavit.

Datum Romae, e Secretaria eiusdem Sacrae Congregationis, die 8 Augusti 1906.

A. *Card.* Tripepi, *Praef.*

L. ✠ S. ✠ D. Panici, Archiep. Laodicen., *Secret.*

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

APOSTOLIC LETTERS:

1. Thanking Cardinal Gibbons and the Archbishops and Bishops of the United States for their generosity in providing a suitable residence for the Apostolic Delegation in Washington.

2. Commending the work (seventh edition) of the veteran moral theologian Father Joseph Aertnys, of the Redemptorist house at Witten in Holland, for soundness and clearness of exposition.

3. Empowering the General of the Order of Friar Preachers to delegate to priests the faculty of aggregating members to the Society of the Holy Rosary; 4. also restoring a certain abrogated indulgence for devoutly wearing the rosary beads.

S. CONGREGATION OF INDULGENCES declares that the Jubilee medal of St. Benedict has not annexed to it the indulgence of the Portiuncula, as is frequently asserted.

PIUS X AND THE TEMPORAL POWER.

Qu. Is there any definite utterance of the present Pope by which he may be said to have recognized the principle that the papal temporal power is a matter of past history and unnecessary to the government of the Church? And if this is the attitude of Pius X, may we not look for a compromise and open reconciliation between the Holy See and the King of Italy, which will make it possible for Catholics of Italy to be also loyal citizens and soldiers of their country? A simple exposition of the subject in the customary clear manner of the REVIEW Conferences would serve to agreeably enlighten many of your readers. H. E.

Resp. Pius X has in no way, so far as we understand his

published utterances, expressed the sentiment that he wishes to reverse the policy, or that he disapproves of the principles, of his predecessors who maintained the right of the Holy See to independence (by means of temporal autonomy) from the Italian and all foreign civil government. On the other hand, the Pope has not protested his claim to temporal power nor stigmatized directly or indirectly the King of Italy as a usurper.

His first utterance respecting the duties and purpose of his government was the simple and emphatic declaration that the office of the Papacy was a spiritual one; that its disciplinary action, represented by himself as ruler and guide, would be directed toward reforms of a spiritual nature—in the effort to effect a complete restoration of Christian living within the Church.

When issues have arisen that seemed to invite complications tending toward an assertion of temporal rights and political interference on the part of the Holy See, the Holy Father has refrained from pronouncements that went beyond a simple concern about the spiritual interests of the faithful. It is true, in the case of France the action of the Sovereign Pontiff has been represented as aggressively uncompromising; but to any one who carefully studies the situation it must become clear that Pius X has done nothing more than say to the French government: "Let the religion of your people, over which I am appointed guardian, alone. I cannot connive at your interference with the freedom of worship exercised without violation of just individual or corporate rights."

To any person, not biased, the attitude of the present Pope toward all temporal concerns is that they are of secondary interest; that they lie outside the sphere of the Church's immediate aim, albeit the pursuit of that aim requires the use of temporal means. The invariable answer, therefore, that has been given—practically—by Pius X to those who have sought to force upon him questions of a political nature, is: "Render to Cesar the things that are Cesar's, and to God the things that are God's" (Matt. 22:23). The most striking

instance of this attitude, as lately reported, is the disposition of non-interference on the part of the Holy See in the dispute over the right of giving religious instruction in the Polish language, contrary to the law of the Prussian government which sees in the unnecessary use of a foreign idiom under existing political conditions the danger of disloyalty and revolution to the recognized civil authority. The Archbishop believed the law demanding that children in school be taught only in the recognized language of the commonwealth to be unjust, and he publicly sanctioned its disregard. Rome was appealed to, and the answer after mature deliberation was that the choice of idiom, where the imparting of religious doctrine was not hindered by the exclusive use of one, as obtains in the case of children who understand both German and Polish, belonged to the political or civil domain in which the Church had neither the right nor the wish to interfere.

As regards his attitude in reference to Italian affairs, or as head of a politically independent Italian power represented at the courts of foreign nations, Pius X has left little doubt that he attaches comparatively slight importance to the functions of Papal Nuncios and Delegates as State officials who used to receive their decorations and cardinalitial appointments as a result of the political services actually or presumably rendered to the Papal government. Pius X recognizes apparently no such prerogative as a cardinalitial post, and the late Nuncio at Paris was the first to be told that honors which the Pope dispensed directly were intended to be a recognition of personal devotion and merit to the service of the Church and not merely traditional rewards for having filled a prominent position. In like manner the Pope when, after the recent conclave, he forbade any cardinal to be the bearer of a veto in pontifical elections, made it clearly understood that the princes of his household were not to serve as flunkies of a political power without meeting his censure.

Yet the man who would venture to interpret this restriction of pontifical rule to the spiritual domain as authority for proclaiming that Pope Pius X disapproves the protest of his pre-

decessors against the violent measures of the Piedmontese kings during the last two generations, would meet with no less reproof than if he asserted that the Pontiff wants to restore the temporal rule of half-a-century ago, or that he considers the present king a despoiler and guardian of unlawful possessions. That was no doubt the meaning of the censure received by the Cardinals who last year forgot that they were interpreting a political problem and attempting to give it a premature solution by accepting the invitation of a political representative to the Quirinal. They did not realize that such a solution would be—what Pius X cannot sanction—equivalent at this date to an ill-fitting comment upon the just policy and attitude of his two immediate predecessors.

Our opinion cannot, of course, be regarded as an authorized interpretation of what Pius X means and intends. But, looking upon his work and regarding his utterances in the light of persons and things as they actually reveal themselves, we should say that the Temporal Power is regarded by the present Pontiff not as a thing to be fought for but rather as a principle to be maintained. Hence it holds good not only now but under all circumstances hereafter. The question has many sides and is of much the same complicated nature as that other prominent question—the separation of Church and State, which many Americans and Catholics deem such a simple matter, but which a thoughtful mind must see in quite another light.

CARMEN IN CHRISTI JESU NATALEM.

P. Francesco Saverio Reuss, of the Roman Redemptorist Fathers, is already known to our readers by his contributions to modern Latin hymnody, and notably by his translations of the Italian hymns of St. Alphonsus. The following "Carmen in honorem Christi nascentis" comes at an appropriate time and might fitly serve as interlude in the liturgical services of the holy season.

Christo nascenti.

Quam tu decorus unice,
Puelle Iesu! virgine
de Matre natus, Numinis
idem supremi Filius.

Divina Proles, flammeo
plus sole fulges, nemini
spectabilis, dum saeculi
caligat inter nubila.

At carne nunc Adamica
ceu nube tectus, gloriam
hanc tu coruscam visui
attemperas mortalium.

Tu liliis convallium
candore praestas corporis;
palam fit inde sensibus
quae splendet intus sanctitas.

Quam mira vultum gratia
adornat et benignitas!
hinc vis amica prosilit,
victrix beata cordium.

Ut pura frons, ut illices
tui nitent ocelluli!
ut mala vincis punica
genis! labellis purpuram!

Quae palmularum comitas!
seu rusticorum basiis
se commodant, seu ditia
tractant Magorum munera.

O digna caelis visio,
quum, Frater infans, fratribus
apparuisti, virginis
sugens Parentis ubera! [1]

Sed proh dolor! quem lacteo
de fonte sorbes sanguinem,
hunc te rubentem fundere
iubebit olim carnifex.

Tum quidquid in te gratiae,
quidquid nitoris insidet,
peribit heu! ut germina,
gelu suborto, florea.

Tum, pressus atro pondere,
saevisque plagis lividus
artus per omnes, verticem
scandes cruentum Golgothae.

[1] Quis mihi det te fratrem, sugentem ubera matris meae?—Cant. Cant., 8: 1.

At sauciatus tu mihi
formosior videbere;
indigna passo vulnera
nil est amico pulchrius.

P. FRANC. X. REUSS, *C. SS. Red.*

"JOUER LA BOURSE."

Qu. I am told that dealing in shares and stocks at the Board of Trade is a reserved case in both Americas by reason of an old ecclesiastical law enforced under the early Spanish régime and never abrogated. If not inconvenient, would you kindly give your opinion touching the extent of the binding force of such a law, if it still exist? P. F. M.

Resp. According to two Constitutions (Urban VIII, *Ex debito,* 21 February, 1633, and Clement IX, *Sollicitudo,* 17 July, 1669) missionaries sent to America who engage in business for the purpose of pecuniary gain or financial speculation of any kind are subject to excommunication reserved to the Pope, "si non fiat percepti lucri restitutio." Where the acquired gain is duly returned, any confessor can absolve with the ordinary faculties granted to missionary priests.

The above Constitutions are but modifications of the general law of the Church which prohibits clerics from engaging personally or through agents in enterprises of a purely business character, that is to say for the purpose of making money by trade or traffic.[1]

The question whether this legislation forbids the purchase, by way of investment, of bonds or other interest-bearing certificates, may be safely answered in the negative. But it does exclude all transactions of pure speculation, or of regular buying or selling of stocks or shares with a view of realizing on such transactions. When this sort of business is carried on regularly and by a missionary he incurs the censure above mentioned, since even the most recent interpretation of the

[1] *Corp. Jur. Decr.*, III, 50; 6. Bened. XIV, *Apostolicae Servit.*, 25 February, 1741. Clem. XIII, *Cum primum*, 17 September, 1759.

old canon law *de negotiatione quaestuosa clericorum* forbids gambling in stocks, which our correspondent styles "jouer la bourse," known in Roman practice as "giuochare di borsa." The following response of the S. Inquisition, 15 April, 1885, appears to make this quite clear:

"Attentis peculiaribus temporum circumstantiis personas ecclesiasticas non esse inquietandas, si emerint aut emant actiones seu titulos mensae nummulariae, dummodo se abstineant a qualibet negotiatione dictarum actionum seu titulorum, et praesertim ab omni contractu qui speciem habeat ut vulgo dicitur *dei giuochi di borsa.*"

Purchasing stock is not quite the same as dealing (buying and selling at a profit) in stock, which latter, if made an *habitual* business by a missionary, would be against the canon law, and would subject the delinquent to censure from which he can be absolved by an ordinary confessor if he return the amount gained by the transaction to its probable owners; otherwise the matter is reserved to the Sovereign Pontiff. Since *odiosa restringenda,* theologians apply the term "missionaries" to those clerics only who do not take up permanent or stable residence in the foreign country.

THE PRACTICAL CATHOLIC AND HIS CONTRIBUTIONS TO THE SUPPORT OF THE CHURCH.

Qu. Would you please define the terms "practical Catholic" as commonly employed in the printed constitutions of Catholic societies, when the society's laws specify as one of the conditions of membership that a person be a "practical Catholic"? Would you so regard a man who, although able, is unwilling to contribute anything to the support of the Church or priest?

Resp. The duty of contributing to the necessary support of the Church and its pastors is indeed a part of the perfect Christian, and a just obligation. But it would be an exaggeration to make the fulfilment of this obligation a test of practical Catholicity. According to the estimate of theologians,

such as Archbishop Kenrick, P. Sabetti, P. Konings (to mention only those who have written with a full knowledge of our missionary conditions), the obligation of contributing to the support of the clergy is not one that binds any individual under grave sin, unless the pastor were actually starving from lack of the necessaries of life and there was no one else willing or adequately able to help him.[1] Even where the cause of the refusal to contribute is apparent avarice, it is not the pastor but the confessor who rightly determines the extent of the obligation "sub gravi." On this point the Council of Baltimore (Plen. III, n. 292, 293) strongly insists that confessors shall not refuse absolution to a penitent who neglects to contribute according to his means. The neglect is, like any other sin, reprehensible if it be wilful, but like any other wilful sin it does not deprive the penitent of his rights as a member of the Church, unless it be clearly based upon a persistent refusal to give up mortal sin.

The chief duties by which practical Catholicity is demonstrated are the open profession of the Catholic faith by leading a good moral life, assisting at Mass on Sundays and holidays of obligation, and approaching the sacraments at intervals within the ecclesiastical year. Where these obligations are fulfilled it must be assumed that the omission to contribute to the support of the Church (according to the scale or expectations of others who cannot look into and judge the conscience of the individual) has its valid reason. A layman may not, therefore, be denied the recognition of membership in a Catholic body or society on the ground of his scant contribution to the support of religion.

WHAT SHOULD BE THE POSITION OF THE LAITY AT THE ELEVATION IN MASS?

Qu. There is a difference of opinion as to the attitude in which people are to adore the Blessed Sacrament at the time of the

[1] "Non audemus peccati mortalis damnare eum qui omittit aequam portionem conferre, quoties non est periculum ne sacerdotes ea causa indigeant." Sabetti, Tr. vii, n. 344.

Elevation at Mass. Some maintain that it is wrong to bow down and bury one's face in the hands; they hold that the Sacred Host is elevated for the purpose of being seen by the faithful, and that the proper attitude is therefore to look up at the Blessed Sacrament. Others—and this seems to be the general opinion —believe that the posture of adoration implies a bending down of the head and body. Do the rubrics indicate any one way that is preferable to another?

Resp. The difference of opinion as to whether the faithful should look up or bend down in attesting their worship of the Blessed Sacrament, arises no doubt from an undue stress laid upon one or other of the two acts which the liturgy indicates as the becoming expression of our reverence before the exposed Sacramental Presence. As a matter of fact the action of the priest in elevating the Sacred Host indicates that the faithful should first see, and then bow down in adoration of the Blessed Sacrament.

But as the principal act of the moment is one of adoration, the Elevation (apart from the symbolical thought which recalls the scene of Calvary and the promise of our Divine Lord that, when raised on the Cross, He would draw all things to Himself) is only intended to make the faithful aware of the great miracle of Transubstantiation that has just taken place. Hence to lift up the face and gaze upon the Sacred Host, although it may be an act of adoration by reason of the intention of the one who thus adores, is not the primary act of worship, nor is it necessary at all, since the bell which the acolyte rings serves as a warning to the faithful of the Royal Advent upon the altar and suffices to call forth the prostration which has ever been the token of adoration.

The celebrant himself, after having raised his eyes to the Cross, to indicate his consciousness of the Divine source whence he draws the power that now converts bread and wine into the Sacred Body and Blood of Christ, and furthermore in imitation of our Blessed Lord's manner at the Last Supper, looks of necessity upon the elements which he is to consecrate.

But the moment he has pronounced the words of Christ, he bends his knee and head before the adorable Presence. And the liturgy, so far as it expresses the sense of the faithful when they come to adore the Blessed Sacrament exposed or elevated upon the altar, indicates this same attitude in chanting the words of the "Tantum ergo . . . veneremur cernui," that is to say, "before so great a mystery we bend down in veneration."

SHOULD CATHOLICS JOIN THE Y.M.C.A.?

Qu. The relations of our young men, or at least of a good number of them, with the Y. M. C. A., are such as to give one having charge of their souls serious annoyance. Ought we to prevent them, as far as we can, from joining the Y. M. C. A. on the grounds of danger to their faith? Or ought we allow them to join the Y. M. C. A. in order to safeguard their morals which would be jeopardized in other haunts to which they would be drawn?

Is not the Y. M. C. A. a positive danger both to faith and morals? Can we separate the apparent benefit—e. g. physical development—from the less apparent poison;—be benefited by one and not injured by the other?

An answer through the REVIEW would be much appreciated.

D. L.

Resp. If, as our Reverend correspondent intimates, it were a question of either withholding young Catholics from associating themselves with the Y. M. C. A. on the ground that they may lose their faith, or else letting them be driven into haunts of vice where they would be apt to lose their morals, then we should say, let them by all means join the Y. M. C. A. Faith is a means to observing God's commands, and hence is commonly lost by immoral habits or associations, since God ordinarily withdraws the means from those who would abuse them.

But why should it be that we must recognize the truth of the alternative, unless we as priests omit to furnish our young

people with those elements that make for the sound moral conduct to which even those who lack the full light of the true faith can attain. We do no good by merely forbidding our young people to go where they find what they think to be a benefit, nor by any mode of coercion, which simply takes our religion back to the Mosaic times when the Hebrew *duritia cordis* could not be overcome by love. Our sole hope and our principal duty is to attract our young people by the same means that approve themselves to others of good conduct and endeavor. The answer that we have not the means which Protestants can lavish on such purposes is not sound. In the first place, it is not money and the things money can buy that attract the young so exclusively as to forbid us the entrance to their hearts. Secondly, in large communities where our young people are in actual danger from such influences as our correspondent suggests, the Catholic community exhibits a far greater power of raising money than any other religious society. We build the finest churches, schools, parish-houses, convents, academies, asylums, etc., etc. In other words we invest our money so extensively in fine lands and buildings that nothing is left for the young people whose souls we expect to save. It is not true that we have no wealth; but there is a consensus toward spending it in the externals rather than in search for the humble.

As regards the effect upon young people of association and communication with the Y. M. C. A., in their gymnasiums, baths, libraries, lectures, and entertainments, it is neither safe nor possible to make any general statement. We know members of the Y. M. C. A. who are models of every Christian virtue and who would assuredly find Catholic doctrine a great attraction if they had opportunities of seeing healthy Catholic activity in our parishes. There are of course occasional marks of anti-Catholic bigotry in the lecture courses given to these young men; but if a Catholic youth who (because he is an employee of the Pennsylvania R. R. or any other respectable corporation guaranteeing a useful career and livelihood to its young people) finds it morally necessary to associate himself with the Y. M. C. A. for the sake of instruction or of re-

creation, is taught his own faith by a capable master, he will not be so easily misled in matters of vital importance to his soul.

NOTES ON TWO REQUIEM RUBRICS.

I cannot entirely agree with the statement of J. F. S. under "Two Requiem Rubrics," Nov., page 535, that the celebrant "does not need the Missal or Ritual any more" after the "*Requiem aeternam*" etc., at the end of the Absolution. In the Missal we find the Rubric thus "Et dicto per Cantores: 'Requiescat (requiescant) in pace,' Celebrans dicit: 'Anima ejus (animae eorum)' etc." There is also a decree (Decr. Auth., n. 4014) which reads as follows:

"Utrum in reditu in Sacristiam, absolutione ad tumulum expleta, in Officiis et Missis cum cantu pro uno vel pluribus defunctis die septima, trigesima et anniversariis, aut etiam extra has dies celebratis, dici debet: Anima eius (vel animae eorum) et animae omnium Fidelium defunctorum per misericordiam Dei requiescant in pace, et Antiphona: Si iniquitates, cum Psalmo: De profundis, et Oratione: Fidelium Deus? . . . "Affirmative, iuxta Missale Romanum et Decreta in una Brixien. ad secundum, diei 28 Iulii 1832; et in altera Florentina diei 31 Augusti 1872" . . . (Die 11 Martii 1899.)

CAEREMONIARIUS.

Criticisms and Notes.

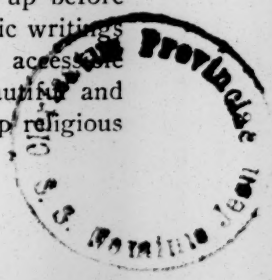
THE LIFE OF CHRIST. By Mgr. E. Le Camus, Bishop of La Rochelle, France. Translated by William A. Hickey, Priest of the Diocese of Springfield. Vol. I. New York: The Cathedral Library Association. 1906. Pp. 450.

A book altogether superior, in more than one respect, to the ordinary devout narrative of the Gospel records is this Life of Christ by Bishop Le Camus who gave himself to a thorough research both critical and pragmatic of the meaning of the evangelical message in its letter and in its ultimate purpose, especially as addressed to our own day. The present admirable translation is from the sixth edition of the original, now very much improved upon. In his preface to this edition the author outlines his aims and method: "The exegetes of the present day in Germany, England, America, and even in France, have succeeded in scrutinizing the Gospel from every point of view as no other book has ever been scrutinized and investigated. It was necessary to present these new and often ingenious explanations to the minds of those unacquainted with this very interesting literature. This is what I have attempted. In the depth of my heart the Master seemed to say: 'Seek Me, and make Me known there where I am always, in the Scriptures and in the Church, in the Scriptures where you hear My word, in the Church where you must needs see that I am alive. In the one and in the other I am with you unto the end of the world.'" So the Church, in her development, is merely writing the true life of Jesus Christ. And Mgr. Le Camus takes up the words and works of the Master in the Gospel and presents them to us that they may nourish souls and so build up the Church. Three times in twelve years, in company with the learned Scripture scholar M. Vigouroux he went to explore the mysterious land of the Gospel in every direction. Much of what is written in this volume, which contains only a portion of the great story of Christ, was composed amid the very scences described therein—at "Jerusalem, the holy and yet accursed city, where Jesus, the unacknowledged Messiah, was put to death and rose again; the Mount of Olives with its

steep and rocky slopes, which beheld Him in tears over the misfortunes of His people, and then later on ascending gloriously to His Father in Heaven; Bethlehem, the unpretending village where he was born in a stable while angels chanted His coming to the shepherds who watched then, as now, in the ancient fields of Boaz; Bethany, the hospitable home of friends; the Jordan with its mournful banks sanctified by the ministry of the Baptist, and the revelation of the Messiah; the well of the Samaritan woman with its limpid water still enjoyed by the pious pilgrim who halts at the foot of Ebal, before Gerizim, in the plain of Sichem; Nazareth with its white houses ranged along the hillside, where carpenters are at work like Joseph of old, where the youthful mothers are beautiful and modest like Mary, where the children, with their flowing dress, retain in their deep and dreamy gaze something of the exquisite sweetness of Jesus's look."

The arrangement of the work of Mgr. Le Camus is naturally suggested by the character of his subject. The whole work deals with the manifestation of God in human form. Accordingly the author introduces his theme by a reflexion on the probability, the sources, and the circumstances of this manifestation. In the biographical part proper he pictures in beautiful detail the scenes and persons immediately connected with the predestined family of the Messiah. John the Baptist is described in four chapters as announcing His coming, and the advent hymn echoes the complete genealogical line to which the Precursor, as it were, points in confirmation of his call to be ready for the promised salvation of Israel.

The conception of Jesus, His birth in Bethlehem, the flight into Egypt, the childhood at Nazareth, the period of eighteen years, the retreat in the desert preparatory to the public life, the history of that life with its wonders of words and acts, down to the time when Jesus chooses the Twelve, are related with a charming grace and minuteness of incident drawn from the Bible, local tradition, and personal observation, that attract and hold the reader, filling his mind and heart with the images that are drawn up before his eyes. It is a life of our Lord which among Catholic writings satisfies the thoughtful student as no kindred work accessible to English readers can do; for it combines with beautiful and graphic description complete truthfulness and that deep religious



tone which we recognize at once as Catholic and inspiring—such a picture of our Divine Model as we covet; without repulsive realism, yet perfectly real to the reverent contemplation; without sentimental exaggeration, yet capable of lifting up the heart to higher and nobler aspirations than everyday motives allow. We heartily commend this volume so as to make sure of the appearance of the second volume at an early date.

JESUS CRUCIFIED. Readings and Meditations on the Passion and Death of Our Redeemer. By the Rev. Walter Elliott, of the Paulist Fathers. New York: The Columbus Press. 1906. Pp. 374.

"Men must always write on this theme, giving us from time to time books of more or less merit," pertinently remarks Father Elliott in his Preface to these "Readings on the Passion of Christ." The story of the sufferings of the Messiah is a perennial subject, not only because it furnishes the central and most important answer to the riddles of life, but also because the note and need of the Redemption are stamped indelibly upon all the joys, sorrows, hopes, and longings of man on earth. There are many ways, perhaps, of interpreting the Divine Image given us in the Messianic form in which Christ lived and died for man; but all interpretations converge to one point in the great lesson they teach —that peace comes through suffering and sacrifice and self-denial, and to follow Christ in His Way of the Cross is the safest and shortest way to happiness. The following of Christ is the tracing of the "via crucis." The traces of that path are mostly obliterated by the déblai and rubbish which a thoughtless and heartless world has thrown upon them, or by the inroads of hostile fanaticism that builds its mosques and idols and monuments upon them. To recover them we must study the life of Christ in its most authentic sources, the Gospels, and meditate upon the image there set forth.

In "Jesus Crucified" we have an analysis of the various scenes of the Passion, beginning with the agony in the Garden and ending with the contemplation of the weeping Magdalen at the Sepulchre on Holy Saturday. The whole is grouped into seven acts, each act consisting of eight to ten scenes in which the soul is led to consider the obligations that flow from the acts witnessed and to incite motives of compassion and gratitude. Each meditation is preceded by a description of the events under con-

sideration, forming a composite picture in which the different accounts of the evangelists are blended together. Fr. Elliott's work aims chiefly at popularizing meditation upon the Passion of Christ, just as his "Life of Our Lord" was meant to awaken the habit of conforming our actions to the Model of perfect humanity, that we may become fit to participate in His Divine Life.

DER GOTTLICHE HEILAND. Ein Lebensbild der studierenden Jugend gewidmet von Moritz Meschler, S.J. Approb. Erzbisch. Freiburg. Mit Kerte von Palestina. Freiburg im Breisgau, und St. Louis, Mo.: B. Herder. 1906. Pp. 670.

JESUS OF NAZARETH. The Story of His Life, written for Children, by Mother Mary Loyola, of the Bar Convent, York. Edited by Father Thurston, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 401.

The work of Father Meschler is written especially for young people of that age when the aspirations after some high ideal begin to make themselves felt in the youthful heart and prompt it to noble and chivalrous action. It is this period of special fervor which determines vocations and shapes the course of subsequent life and of great undertakings.

In picturing therefore the Life of our life, the model to which every right-minded man and woman must recur for the fashioning of their motives and deeds—the sole standard by which we shall ultimately be judged—particular stress is laid by our author upon what befits the youth who receives his first impression of perfect manhood from the image of Christ. Both in the character of his description and the language which he uses, as in the reflexions to which the vivid consideration of our Lord's self-denying and generous conduct naturally lead him, Father Meschler keeps before him the attentive and eager mind open to what is ennobling and heroic. Without any tendency to fantastic or scenic display in unfolding the series of descriptive acts which constitute the life of our Lord from His birth to the day of Pentecost, when the divine mission of the Messiah completes its cycle of beneficent presences, he engages the attention much as M. le Camus does that of the reader of larger experience in his "Life of Christ" reviewed above. It is an admirable book for occasional reading to the young men in a German parish who are being taught to have serious aims. But it will instruct and edify and nourish piety and reverence in any reader, young or old.

Of Mother Loyola's excellent work, designed mainly, as are nearly all her writings, for children, we have already spoken in unreserved commendation. She avoids in her simple narrative all that is didactic or stereotyped or prosy. Yet while the style is cosy and invites one to listen, there is nothing in her presentation of historic truth that the child would ever outlive or have to reverse and correct or even supplement, save by that natural growth of a widening intellect and a larger horizon, spontaneous in the spiritual as in the natural order. If this book were read in the schoolroom, in the sewing-room, in the home where reverent attention can be secured, it would create a proper sense of what the responsibilities of life are and imply; it would increase vocations to religion, the lack of which we deplore; it would above all generate a higher estimate of the privileges of Christianity and the inheritance left to the Catholic Church.

JESUS CHRIST. Sa vie, son temps. Par le Père Hippolyte Leroy, S.J. Leçons d'Ecriture Sainte. Paris: Gabriel Beauchesne et Cie. 1906. Pp. 330.

For twelve years past Fr. Leroy has been preaching at the Jesuit churches in Paris and Brussels upon the life of Christ, and the discourses of each annual cycle, when completed, have been published in book form. In 1894 the series began with the birth of the Messiah, followed in succeeding years by an exposition of the childhood and domestic life, the choice of disciples, the public activity of Christ in its manifold phases, His death and triumph.

The manner in which Fr. Leroy unfolds his themes is not the historical exposition to which we are so much accustomed in books of this kind; rather he plucks some central thought from the Gospel narrative and seeks therein the lesson of following Christ which we must learn, whatever view we take of our model. Thus, to confine ourselves to the present volume, the author takes up some sayings of our Lord, such as "The Father and I are one," and develops their meaning whilst drawing for us, for the better understanding of them, a picture of the circumstances under which the words were uttered. Or he takes Lazarus or Zachaeus or the fig tree that was cursed and describes what they do or suffer or what they represent, in language that attracts our imagination and fixes the things we read in the memory with the

after-effects of a desire to follow Christ. For those who read French and whom the substance of these sermons might serve in preaching, the use of the entire series (12 volumes) will be facilitated by an additional volume of Indexes and Scripture references, shortly to be issued by the publishers.

THEORIE DE LA MESSE. Sommaires du Cours. Notes, Lectures, avec 50 illustrations. "Cours d'Instruction Religieuse," par J. C. Broussolle, aumônier du lycée Michelet. Paris: P. Téqui. 1906. Pp. 264.

The author emphatically states in his "avertissement" to the volume that his book is intended to be a class-book, a guide for teaching young people what they should know about the Holy Sacrifice, which is the central object of religious worship. He is himself a teacher, and what he offers in this book is what he had for years dictated, and improved, for the benefit of his pupils. He finds that the prevailing ignorance of religious things among the laity in modern times is due to the defective method of teaching, since we have no lack of teachers and books, whilst the subjects are such as can be made most attractive to young people by a proper presentation.

As a matter of fact the author presents his subject in a very attractive method. He enters into the historical and archeological as well as devotional phases of it without apparent difficulty, interpreting Latin terms, explaining symbols, and describing liturgical scenes and acts in such a way that an attentive, moderately-intelligent reader may readily follow him to a clear comprehension of the matter. According to the general division of the subject the author treats of Sacrifice in general, particular sacrifices in religious worship, the Sacrifice of the Cross, the Sacrifice of the Mass, its history, efficacy, and importance. Each lecture is followed by a series of explanatory notes and a set of questions which the pupil is expected to answer in harmony with the matter preceding.

THE GOLDEN DAYS OF THE RENAISSANCE IN ROME. By Rodolfo Lanciani. Copiously illustrated. Boston and New York: Houghton, Mifflin and Co. 1906. Pp. 340.

To students of Rome—and they are not only such among the clergy as have made their studies in the Holy City—Professor Lanciani's new volume will prove exceptionally interesting.

Whilst the accounts grouped around the central figures of Paul III, Michaelangelo, Vittoria Colonna, Raphael, and Chigi "il magnifico," are intended mainly to illustrate the social and educational or artistic activity of the period in which they fall, the author's experience in recent archeological research upon Roman soil enables him to give more accurate descriptions of localities and monumental details than has been done by any former writer on the much-discussed subjects of this volume. By his own initiative he secured the restoration of an ancient plan of the city as it was in the days of the Emperors Severus and Antoninus; and by diligent search among old engravings compared with recent finds below ground and still existing medieval structures, he has succeeded in giving the reader a substantially accurate picture of the city as it must have been at the time when Julius II and Leo X were bringing back to it the splendor of the Augustan age for the purpose of illustrating Christian civilization. Rome had in truth lost its prestige as the centre of the cultured world at the end of the Avignon exile, when Gregory XI returned through the Porta di San Paolo to the ruined city within the old walls of the Aurelian. The city is said to have had then barely 17,000 inhabitants. "The simple fact," says the author, "of the head of the Church having taken up again his residence in the city by the Tiber, where hundreds of thousands of pilgrims were expected to assemble from every part of the globe each quarter of a century (at Jubilees), not only saved the city from abandonment or final collapse, but gave it a new lease of life, and helped it toward its moral and material regeneration." It took one hundred and fifty years before, with the accession of Paul III to the papal chair, the growth of the restored proportions by the assimilation of the new to the old became marked, and inspired that fresh ambition which developed the best that architectural and decorative art has yet produced. We learn from this volume a good deal of what the popes did through all the ages for charity as well as worship, for science and letters as well as for sculpture and painting. New sidelights, the result of the author's reading and practical observation, are thrown upon notable persons whose history has been involved in obscurity or prejudice. Thus he gives us what other historians of art have failed to do—a rational explanation of Raphael's attachment to the Fornarina, and of his relation to Maria Bibbiena, the "bella et dignitosa fanciulla"

whom he esteemed but whose love for him seemed to him distant, though she actually died of a broken heart when she found that he too was not drawn to her by affection but by her position.

Whilst the author does not write with any religious predisposition, as most Catholics dealing with this subject would find themselves inevitably drawn to do, he speaks with respect and impartiality of the persons and things that touch religious ground. The chaste and dignified style of English makes the volume agreeable as well as instructive reading. We doubt whether there is any precedent for writing the name of the old Mantuan ducal family Gonzaga with an initial *C* (Conzaga) as the author consistently does wherever the name occurs.

AUS KUNST UND LEBEN. Neue Folge. Von Dr. Paul Wilhelm von Keppler, Bishof von Rottenburg. Mit 6 Tafeln und 100 Abbildungen im Text. Freiburg im Breisgau und St. Louis, Mo.: B. Herder. 1906. Pp. 294.

Bishop Keppler of Rottenburg is a type of the cultured ecclesiastic in whom the beautiful and the good have an exponent capable of bringing both into perfect service of the truths taught by Christian Revelation. His travels in the wake of the Old and New Testament heroes are illustrative of the Biblical records in a degree rarely found in works accessible to Catholics, and they seem written with the special aim of aiding priests in making their instructions in classes of Bible history or Christian doctrine interesting and real. The present handsomely illustrated volume comprises a series of observations or unconnected essays on Christian art and the religious life. They are the second instalment of their kind, dealing with such topics as St. Thomas of Aquin in medieval painting, Rubens as an exponent of religious art, the Madonnas of Raphael, wanderings amid the monasteries of the Suabian country, etc. Besides such descriptions and criticisms of persons, objects of art, and places as belong to the ascetic and spiritual domain, the author discourses in a happy manner upon ethico-practical themes, as in an essay upon "Joy" (Freude) in its various relations to Christianity, gratitude, education, the Bible, art, modern, social, and domestic life, and to song. Here he gathers into linked paragraphs all that has been said upon "joyousness" by the great sages and saints of old and of yesterday. Altogether this collection, like the first volume of "Aus Kunst und

Leben," furnishes us with a fund of facts and reflexions useful for delightful private reading no less than for popular instruction. Bishop Keppler's two volumes "Aus Kunst und Leben" belong to the same class of writings and are of equal value with Hettinger's "Aus Welt und Kirche."

AN INDEXED SYNOPSIS OF THE "GRAMMAR OF ASSENT." By John J. Toohey, S.J. New York, London, Bombay: Longmans, Green, and Co. 1906. Pp. 220.

To the student of apologetics and controversy in our day the superiority of Newman's method of dealing with truth in those aspects that appear as it were modified by the prejudices of the age, makes itself strikingly felt when we apply it to the philosophy of scepticism prevalent in all spheres of public and private life. The very common and well-meaning but narrow-minded insistence upon stereotyped forms of argumentation, proofs "from facts" which are not facts, and demonstrations from Scripture which rest upon an erroneous exegesis, may have its justification in the past attitude of believing minds, but it is irritating to a candid and well-informed person of to-day, and to such Newman's well-balanced and appositely-illustrated presentation of reasons for the faith, to which man's common sense must lead him if he does not allow passion to intercept the way, appeal with inviting force. Newman's philosophy is summed up as well as analyzed in his "Grammar of Assent." To the average inquirer after religious truth there is something forbidding in this as in most grammars, inasmuch as it suggests hard mechanical mind-work. Newman himself realized something of this when he wrote to a friend while the work was in press: "You will be disappointed with my 'Grammar' and so will everyone be. It is what it is and it is not what it is not; and what it is not most people will expect that it is. It won't be out for ten days or a fortnight yet. It is my last work. I say 'work,' for though I may fiddle-faddle, henceforth a real piece of labor will be beyond me. This is what old men cannot do; when they attempt it, they kill themselves."

Father Toohey then has done what the author must have wished if he wanted to see his work rightly appreciated by that larger number of students upon whom he did not perhaps calculate as ever coming within reach of his philosophy.

The "Indexed Synopsis" brings the contents of Newman's philosophy, as expressly developed in the "Grammar of Assent," within easy reach of inquiring minds and makes it possible to pursue with facility a systematic study of it. As we have it here presented the "Grammar" is given to us in the form of a summary of Newman's arguments. At the same time it is a sort of catalogue of his doctrines, and in particular an analytical index of the volume itself. The author of the "Synopsis" adheres, as is meet, closely to Newman's own words and does not attempt to interpret the reasoning by unnecessary comment or interpolation. The cross-references are very copious and altogether the volume demonstrates its worth by its accuracy and fulness, thereby immensely enhancing the work of Cardinal Newman in behalf of seekers after truth.

INSTITUTIONES JURIS NATURALIS. Cursus Lacensis. Auctore Theod. Meyer, S.J. Pars I. Editio altera. St. Louis, Mo.: B. Herder. 1906. Pp. xxi—502.

CURSUS PHILOSOPHICUS IN USUM SCHOLARUM. "Philosophia Moralis." Auctore Victore Cathrein, S.J. Ed. 5a. Pp. xviii—493. 1905.
"Philosophia Naturalis." Auctore Henry Haan, S.J. Ed. altera. Pp. xi—253. Freiburg and St. Louis, Mo.: B. Herder. 1906.

The three books here presented belong to the standard and probably permanent literature of scholastic philosophy and are most likely so well known to the readers of the REVIEW as to obviate the need of any detailed description of their contents or reaffirmation of their merits. It will be enough therefore to indicate here the improvements embodied in these recent editions. The first volume of Fr. Meyer's "Institutiones" appeared originally in 1885, the second in 1900. The revision above presented extends only to the former volume and consists chiefly in a slight rearrangement and some expansion of the material, and in certain additions to the recent neo-scholastic bibliography of the subject. The volume has thus grown by about 45 pages, is made more convenient for use, and is even more attractive in its material aspect, which is saying much in view of the higher standard of book art for which the publishers are deservedly famed.

The fifth edition of Father Cathrein's "Moral Philosophy"

has not grown visibly bulkier since the preceding edition of 1902. Nevertheless, by a slight diminishment in the size of the letter-press, space has been secured for some twenty-odd alterations throughout the text. These, though of secondary importance, contribute in the total not a little to the general perfection and efficiency of the work.

The third edition of Fr. Haan's "Natural Philosophy" has received a goodly number of additions and emendations. On the whole, however, the book remains substantially as it was in the second issue of 1898, though the volume has grown by some 20 pages. The most obvious change appears in the treatment of Evolutionism, the material having here been redisposed, expanded at some points, condensed at others. The argumentation, however, remains substantially unaltered. The discussion of the theories on the constitution of bodies has not been noticeably modified. It may be that the author did not see his way to any definite estimation of the present perturbed discussion of the subject by the physicists. At the same time it may be regarded as a matter of regret that he makes not even a passing allusion to the recent theories concerning the complex structure of the atom—to the belief that what was formerly regarded as the ultimate limit of chemical divisibility is now very probably a little world of tinier corpuscles called electrons. Intimately connected with this belief is the plausible if not probable hypothesis that all bodies are ultimately aggregates of homogeneous electrons and that the transmutation of the elements into one another is not so impossible or even unlikely to occur as it used to be thought. If these conjectures are well-founded, the thesis which the present author so unqualifiedly maintains—that the so-called chemical elements differ from one another *essentially* (p. 199)—will need revision, while the argument for hylomorphism, drawn from substantial changes held to occur amongst inorganic bodies, will be considerably weakened if not annulled. The omission of these interesting and highly important problems cannot but be looked upon as a serious defect in a manual which has otherwise on the whole so much to commend it. It is to be hoped that the next edition will bring the work more closely abreast of the physical theories of the present day.

THE GATE OF DEATH. A Diary. G. P. Putnam's Sons: New York, London. (The Knickerbocker Press.) 1906. Pp. 267.

To a practical Catholic death has not that dark and hopeless aspect which the measures and language of the world attribute to the inevitable passing from the temporal to the eternal. The liturgy, the coveted last sacraments, and the ever-repeated prayer, "Eternal rest give unto them, O Lord," make us familiar with the great reality, "the one event of awful significance for every one, small or great, noble or base, wise or dull, that is born into this strange world." Hence we take up this book without those apprehensions which the author deprecates in his Introduction.

The volume pretends to be nothing more than "the record of the sincere and faltering thoughts of one who was suddenly and unexpectedly confronted with death, and who, in the midst of a very ordinary and commonplace life, with no deep reserves of wisdom, faith, or tenderness, had just to interpret it as best he could." The author writes not for the inquisitive nor the speculative, not for the light-hearted nor the indifferent, but for all those who feel the shadow of the supreme event of life cast backward over their lives, and who are conscious that day by day they are moving, reluctantly perhaps and heavily, to meet what no one can avoid. He has tried, as he tells us, as simply and sincerely as he could, to look his experiences steadily in the face, not to disguise his bewilderment; at the same time not to attempt to explain away, in a faithless and despondent spirit, the hopes, the instincts, the consolations, that went with him to the brink of death.

Such is the burden of a record of a convalescent, written during the days from June to October when the promise of new vigor and prolonged life had calmed his mind and he was able in quiet hours of meditation to review the problem of his life in the light of the past and the future. "The great doctor has just left me, and blessed words are still echoing in my ears: 'I see no reason whatever why you should not, with a little care, entirely recover your normal health.'" Thenceforth the author begins to realize the nobler vital tide that throbs in his being, and we learn much from his thoughts.

CANZONI. By T. A. Daly. Pictures by John Sloan. Philadelphia: Catholic Standard and Times Publishing Co. 1906. Pp. 172.

There are few priests who will fail to enjoy these tuneful poetic snatches which are for the most part, as the title of the volume suggests, echoes of life among our Italian immigrant brethren. Whilst Mr. Daly's verses reflect a true realism, they are entirely free from any offensive note which would indicate that the writer's humor is touched with irony or that it lacks sympathy. Indeed there are healthy lessons contained in most of the poems, and occasional shades of pathos relieve the bright coloring of themes essentially Italian yet encompassed by an atmosphere that reminds one of the mingled smiles and tears of an Irish sky, and inevitably betrays the versatile author's nationality, even if we did not know his name. The parish priest figures in quite a number of the poems, and as they are typical, we give here a sample of what the volume contains:

Padre Angelo he say:
"Why you no gat married, eh?
You are maka playnta mon'
For gon' taka wife, my son."
"No; I am too beeza man
'Tandin' dees peanutta stan';
I no gatta time for play
Fooleeshness weeth girls," I say.
"My! you don'ta tal me so?"
Ees say Padre Angelo.

Bimeby, mebbe two, t'ree day,
Younga girl she com' an' say:
"Padre Angelo ees here?
No? Eet eesa vera queer!
Heesa housakeepa say
I gon' find heem deesa way."

Shortly after, Father Angelo appears on the scene and Rosa

Say: "Oh! please go homa queeck,
You are want' for sam' wan seeck.
I am sand for find you here."
"Ah! da seecka-call, my dear.
Com'," say Padre Angelo,
"Deesa younga man ees Joe.
Shaka han's bayfore we go."

The rest of the overtures is vividly described until " Pretta soon—

Mebbe so da firsta June
Rosa gona be my wife!"

And Padre Angelo to whom they go—

" What?" he say, and rub hees eyes.
" Dees is soocha glada s'prise!"

A characteristic piece is a short poem in which the estimate and worth of " Padre Domineec " are contrasted:

Padre Domineec McCann
He ees great, beeg Irish man.
He ees growla w'en he speak.
Like he gona go for you
Jus' for busta you in two.
My! he talk so rough, so queeck,
You weell weesha you could be
Som'where elsa w'en you see
Padre Domineec.

Padre Domineec McCann
Stop at dees peanutta-stan'
W'en my leetle boy ees seeck;
Talk so rough he mak' me cry.
Say ees besta boy should die.
So he go to heaven queeck!

He ees speak so cold to me
Nevva more I wanta see
Padre Domineec.

But when our Antonio of the street comes home to his sick boy that night he finds the doctor there, who comes in his carriage, though Antonio never sent for him and begins to wonder whether of his small savings he could ever pay the bill. But the doctor—

He jus' smile an' weel no speek,
Only justa for to say:
"You no gotta cent to pay,
I gon' feex dees boy dat's seeck."
Oh! beeg-hearta man, an' true!
I am gattin' on to you,
Padre Domineec.

The poems do not deal exclusively with Italian character; there are pictures of Father O'Shea and Father McCrea, of Father O'Flanigan whose merry laugh imposes the name of "Ha-Ha-Ha-Hannigan" on the baby "Cornaylias" when he is brought to the sacristy for Baptism; and there are other themes gay and pathetic, written in the same light and graceful style. The closing poem, "A Song to One," which concludes with the line

> My soul shall sing through all its days.
> If you are won,

seems like a voucher that the author will give us more of this entertaining and wholesome sort of realistic verse, and thus approve himself to that wider circle which this sample of his genius is sure to win for him.

Literary Chat.

The "Bullettino critico di cose Francescane," published at Florence (Cividale del Friuli) under the direction of Luigi Suttina, demonstrates the world-wide interest the writings of St. Francis and those of his sons who reflect his genius have produced in the modern literary world. The "Bullettino" puts us in possession of the sources whence Franciscan scholars and commentators draw their material, that is to say, those documents which, being lost sight of because they made no pretense to literary worth, were nevertheless the inspiring elements that produced scholarship as well as art. The research work in this field covers, of course, the whole range of Dantesque writings, and the editor enriches our store of knowledge on the subject by two papers in the present number, of which "Un ignoto frammento manoscritto della 'Commedia di Dante'" is the most noteworthy. Indeed, Professor Suttina deserves the gratitude of Italian scholars, apart from his Franciscan interests, for his contributions on Tuscan letters of the thirteenth century.

Fr. Pustet & Co. publish a series of charts (three) to be used in schools for instructing children in the rudimentary practices of Gregorian or Plain Chant. The text is German, but easily translated. The explanation of the scales as here indicated requires a trained teacher.

Among the new annuals we note the "Dominican Year Book," published by the *Rosary Magazine*. Among the contributors are a dozen or more who belong to the Dominican Order, and the articles are largely accounts of the various works of missionary interest and scholarship un-

dertaken by the sons of St. Dominic. Father "Tom" Burke, the late eloquent champion of Catholic historical truth as affecting the relation of England to Ireland, is heralded for the first time as a verse-maker. Fr. John T. McNicholas writes an admirable, though brief, essay on the Spirit of the Order of Friar Preachers as instituted by St. Dominic.

The Benzigers have provided a neatly printed vade-mecum ("Ecclesiastical Diary") in which the priest finds conveniently put together the feasts and special devotions of each month, the Ordo for the recitation of his breviary, the principal indulgences so arranged that they may be announced each week for the guidance of the faithful, rubricated pages for keeping a record of mass-stipends, sick-calls, addresses, etc. The little book, in flexible covers, contains moreover very many items of information upon ecclesiastical, liturgical, and secular matters which a priest is likely to want in the course of his professional ministrations. As a first issue the "Diary" is remarkably complete, and we venture to prophesy that the publishers will find every possible means of making it more so as the annual note-book becomes a fixed institution with our clergy.

A very readable and handsomely published translation of the late Cardinal Vaughan's volume "The Young Priest" has just been issued by B. Herder, under the title "Der junge Priester." The translator is Dr. Mathias Höhler, whose romantic story of a seminarist's career we reviewed some years ago.

The Month for December publishes a résumé of the facts that led to the non-prediction by the Hong-Kong Observatory of the disastrous typhoon that befell the Chinese colony of that place and caused the loss of many lives and ships. The account reveals the extent to which religious bigotry may be carried by men of science; for the data upon which the Court of Inquiry must base its verdict regarding the catastrophe show that the director of the Hong-Kong Observatory, acting for the colonial government, did not merely ignore the warnings of the Jesuit Director at Manila, but had been systematically misrepresenting the scientific work of the Jesuit Fathers in communications to the American Government.

One of the French reviews whose aim it is to reflect a sanely moderate mean, in matters theological and philosophical, between the two extremes of the ultra-conservatism and insane liberalism is *La Science Catholique*. Its humble aspect, to say nothing of its modest price, would not lead one to suspect the learning and penetration which it embodies. A typical illustration of its ideal can be seen in an article written by the editor, the Abbé Biguet, and entitled "Philosophes Modernes et Philosophes Scholastiques" (1906, No. 8). The term "scholasticism" still retains in France, as elsewhere, the note of opprobrium which it inherited from the pagan Renaissance. More than ever it is the sign of a "necropolis of formulæ encasing mummied ideas." The Abbé Biguet skilfully separates the wheat from the chaff in that system which the Church favors and fosters.

In very vigorous language he vituperates the phonograph records of definitions, theses, and arguments which in some seminaries stand for philosophy. He no less strongly claims, however, that the spirit and method of scholasticism entitle it to a place among "modern philosophies." He singles out especially three grounds of that title: 1. the scholastic position that reason is capable of attaining some certain truths respecting the world and God; 2. that the scholastic method insists on the first importance of observation and experience, internal and external (if this insistence was less respected in former times, the fault was despite the theory, and can no longer be justly asserted); 3. the claim that experience revealing the radical insufficiency of man and his world leads at once to the inference that both are essentially and permanently dependent on a supreme extra-mundane cause. It is the vindication of these three positions that has wrung even from some of its adversaries the avowal that it is the only "modern" system that can stem the double current of neo-Kantism and positivism which is sweeping so many minds out to the ocean of doubt.

That scholastic philosophy is entitled to the appellation "modern" in the sense that it confronts problems that haunt thinking minds more today probably than ever before, and that it confronts them if not with "modern arguments" certainly in "modern forms," may be substantiated by reading such works as Father Rickaby's recent book on "Free Will" (Burns & Oates and Benziger Bros.), wherein he discusses the theories of the four greatest "modern" English determinists — Hobbes, Locke, Hume, and Mill, also Dr. Aveling's "The God of Philosophy," and Fr. Sharpe's "The Philosophy of Continuity" (Herder). The professional student may do well to compare these books with the two volumes embodying the Gifford Lectures of 1905-1906 by Mr. Laurie, entitled "Synthetica" (Longmans); also with "Thought and Things," the first volume of a recent work on "Functional Logic" by Professor Baldwin, and with Professor Fullerton's "Introduction to Philosophy" (Macmillan). If the three latter writers are deservedly classed among modern philosophers, the three former cannot be justly denied whatever honor there may be attached to the designation.

The daily press recently announced that the widow of the late Dr. Eugene Dubois was about to fit out an expedition to pursue the investigations made by her husband on the remains of the supposed missing-link between man and his pithecoid ancestor which Dr. Dubois had discovered in Java. It seems that while exploring (in 1891-1892) certain beds of animals' bones at Trinil, on the banks of the far-away Bengaran, he came across a part of a skull, two teeth and a leg bone (femur), which arrested his attention from their peculiar structure. They seemed strangely human, and yet not so. They were not found lying together, but scattered here and there. The fragment of the skull indicated a cranial capacity of 1000 cubic centimeters, which doubles that of the highest ape and is only three-fourths of the average European, and yet is equal to

that of many natives of Australia. Hence, the brain must have had the same correlative proportions. The femur was decidedly human, but not so the teeth. Dr. Dubois euphoniously denominated the suppositious creature "Pithecanthropus erectus"—surely a name to conjure with—and not a few evolutionists proclaimed it the missing-link. To justify the claims of this high distinction is the object of the expedition which Madame Dubois is said to be about equipping.

The zeal for the advancement of science, to say nothing of wifely devotion, hereby attested can only be estimated when one takes into consideration certain circumstances concerning the remains in question. For, first of all, it is by no means sure that those bones belonged to the same individual. The leg bone was found some fifty feet from the skull, and the two teeth considerably separated from one another, to say nothing of the fact that the relics were discovered at different times. Again, the age of the remains is highly doubtful. They may belong to the Pleistocene rather than the Pleiocene epoch; and then they would have been synchronous with man as fully organized as he is to-day. Lastly, there is little doubt that the relics are truly human; for, first, the skull capacity is as large as that of many individuals of the present day; secondly, the teeth, though abnormally large, are not bigger than have been found amongst native Australians; thirdly, the femur is admitted to be perfectly human. The authoritative evidence for these statements is given in a very readable and well documented, if not sufficiently critical, study entitled "The Primitive Condition of Man" in the *Princeton Theological Review* (Oct., 1906).

Astronomers, professional and otherwise, never quite give up questioning the Mavortian sphinx. The latest answer is embodied in a booklet which Mr. Edward Morse has compiled from the observations made by the well-known astronomer Professor Lowell at Flagstaff, Arizona. "Mars and its Mystery" is the title, and the publishers are the Messrs. Little, Brown & Co., of Boston. Everybody nowadays is aware that the face of our sister planet is scarred with lines resembling the cracks one sometimes sees in pottery, dried mud, or the surface of the moon. No very great imaginational power is needed to convert these lines into maps of railway systems, canals, parks, etc. The charts given by Mr. Morse enable one to trace the resemblance more readily. Still, a less vividly imaginational critic might be likely to ask, as does a reviewer in "Science" (December 7), whether "the markings on Mars, if we could see them well, would really resemble the drawings Professor Morse publishes of them." This is the very crux of the whole question, and until this is definitely decided most astronomers will consider the existence there of intelligent inhabitants as unproved, although not impossible, as indeed Mr. Morse succeeds very plainly in showing. The reviewer in "Science" expresses a regret "that the book is marred in one or two places by a rather savage personal attack upon a British astronomer in good standing, partly apparently on account of his religious convictions!" *Tantaene coelestibus irae?*

Books Received.

Spiritual Guide for Priests. The Spiritual Directory of St. Francis de Sales. Adapted to the Use of Priests by the Rev. R. Pernin, O. S. F. S. Cum Permissu Superiorum. Wilmington, Del.: Salesianum Library. 1906. Pp. 117.

Théorie de la Messe. Sommaires du Cours. Notes, Lectures, avec 50 Illustrations. Cours d'Instruction Religieuse. Par J.-C. Broussolle, aumônier du Lycée Michelet. Paris: P. Téqui. Pp. viii—264. Prix, 2 fr.

Neuvaine en L'Honneur de Saint François D'Assise. Par C. A. de St. V., Tertiaire de Saint-François. Paris and Lyons: Emmanuel Vitte. 1906. Pp. 32. Prix, 15 centimes.

Contre Les Sectes et Les Erreurs qui nous divisent et nous désolent. Démonstrations et Réfutations. Par l'abbé Ch. Barnier, missionaire à Pont-Saint-Esprit (Gard). Paris et Lyon: Emmanuel Vitte. 1906. Pp. 480. Prix, 5 f.

Morceaux Choisis des Saints Évangiles. Textes publiés avec des notes, une Introduction, un Appendice, et 95 gravures. Cours d'Instruction Religieuse. Par J.-C. Broussolle, aumônier du Lycée Michelet. Paris: P. Téqui. 1906. Pp. viii—277. Prix, 2 fr.

La Vertu. Conférences et Retraite données à Notre Dame de Paris durant le Carême 1906. Par E. Janvier. No. IV.—"Exposition de la Morale Catholique. Paris, 10 rue Cassette: P. Lethielleux. 1906. Pp. 429. Prix, 4 fr.

Ezechias und Senacherib. Exegetische Studie von M. Theresia Breme, Ursulinerin. (Biblische Studien, xi, 5.) Freiburg, Brisgau, St. Louis, Mo.: B. Herder. 1906. Pp. 133. Price, $0.85.

Der Junge Priester. Konferenzen über das apostolische Leben. Von Herbert Kardinal Vaughan, weil. Ergbischof von Westminster. Frei nach dem Englischen von Dr. Mathias Höhler. Freiburg, Brisgau, St. Louis, Mo.: B. Herder. 1906. Pp. 345. Price, $0.85.

The Little Book of the Inner Life. By a Monk. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1906. Pp. 66. Price, $0.30.

Aus Kunst und Leben. Neue Folge. Von Dr. Paul Wilhelm von Keppler, Bischof von Rottenburg. Mit 6 Tafeln und 100 Abbildungen im Text. Freiburg und St. Louis, Mo.: B. Herder. 1906. Pp. viii—294. Price, $2.00.

Christian Education. By the Very Rev. C. J. O'Connell, Dean, St. Joseph's Church, Bardstown, Ky. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 192. Price, $0.60.

PHILOSOPHICAL.

An Indexed Synopsis of the Grammar of Assent. By John J. Toohey, S. J. New York, London and Bombay: Longmans, Green & Co. 1906. Pp. vi-220. Price, $1.20 net; by mail, $1.30.